

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaastical Affairs.

### "DECONSECRATION."

It is not our word, good reader. Here and there, under stress of what appeared to us to be necessity, we have coined a word to express our meaning, but this is not one of them. We know nothing of it. We never heard of it amongst the Fathers, nor, as far as we can remember, in the middle ages, nor, till just now, in times that can be called modern. Of course, it means something, or it would not be brought into use. Moreover, it is ecclesiastical and is one more term, and a significant term, in the vocabulary of sacerdotalists. "Whosoever sins ye remit they are remitted; whosoever ye retain they are retained." This is the real meaning of it—only it was a special application. Priests bless and priests remove blessing. "Gather up the fragments that nothing be lost." This is the way in which Anglican Priestism chooses to interpret the command delivered by the Master to His apostles. Oh, but stay awhile! In our surprise at the introduction of a new ecclesiastical vagary under a newly coined name we have forgotten to introduce to our readers the circumstances which constitute the reason, or we may rather say, the occasion, of its use.

All Hallows Church, Bread-street, Cheap-side, has been pulled down, under a recent Act of Parliament, that its site may be applied to secular purposes. The few parishioners who constituted its possible congregation are assigned to the adjoining parish of Mary-le-Bow. The edifice where it stands is found to be *de trop*. It represents one of those churches in which, whatever may have been the case aforetime, the worth of weekly ministration is no longer what it was. Great changes have come over the City. Parishioners have accommodated themselves to them, and so the church of All Hallows, in which Milton was baptized, and of which one of the former rectors or lecturers, Dr. Saunders, was burnt at the stake in the reign of Queen Mary, was fated to be demolished with a view to building somewhere else an edifice which would more largely accord with modern wants. All things being concluded, it appears to have struck someone that the new arrangement should be consecrated by a "deconsecration" service. Accordingly, on Thursday last, a novel ceremony seems to have been invented for the occasion. The Rev. Mr. Vine, rector of St. Mary-le-Bow, read

prayers appointed for the occasion, and a sermon especially referring to it was subsequently preached by Bishop Claughton. The object of the service was formally to remove the consecration which had rested upon the site for several centuries, and to hand over a definite space of soil from religion to secular uses. We suppose that, according to theory, the site had been given to God and to the use of His Anglican priests in olden times, but having been required for modern commercial purposes was sold at a high figure to the encroaching world, and was, therefore, under ecclesiastical ceremonies, handed over to the fortunate purchasers. The service on Thursday we take to have been a sort of religious improvement of the occasion, and it is announced to the world as a "deconsecration" service.

There is something very Judaical in the idea. "The time cometh," said our Saviour, "that neither in this mountain nor in Jerusalem shall men worship God," or, in other words, "Under the dispensation which I come to introduce, not sites but souls shall be regarded as sacred, and they that worship the Father shall worship Him in spirit and in truth." What is consecration? Of persons we know what it is, but of sites and edifices we know nothing of it which either illustrates or commends the spirit of Christ's Gospel. Consecration is the invention of a blind or all-grasping priesthood. Its history, as far as we know it, is not much in its favour. So far as the Anglican branch of the subject is concerned, the ceremony but little reminds us of the consecration of the Temple at Jerusalem by Solomon. The religious service, if there be one, is certainly not imposing, and the main purport of it seems to be to deliver over to Anglican priests certain property that is to be exclusively at their command. Certain conditions are implied and complied with. Certain moneys pass between the contracting parties. The space consecrated is usually regarded as more valuable for what it excludes than for what it admits. We know not how it may have been in olden time, but we do not remember, in our own day, any instance of what we may call a fairly spiritual ceremony for the commencement of a local spiritual work. Nevertheless, the site over which Anglican priests have exclusive jurisdiction is looked upon, on that very account, as holy ground. It has God's blessing upon it. It cannot be perverted to useful secular purposes. It says to all who approach it, "Take the shoes from off thy feet." It warns off all benevolent activities but those which are sacerdotal. It is the very gate of heaven, of which, however, they are the only custodians. This is, according to ecclesiastical notions, holy ground. You must take off your hat when you enter upon it, you must speak in whispers when you converse within its limits, you must be as a man within the immediate presence of God, for it belongs to His priests, through whom he makes all His manifestations to mankind.

Deconsecration, we suppose, is the releasing of the edifice and the site from these sacerdotal conditions. The priests retire after obtaining due security for an equivalent—not personally for themselves, but for the Church of which they are ministers. And then they hold a service to take off God's blessing. "You may come now," they say to the world. "God will be no longer here, for we are going elsewhere. Do as you like with this place. It is no longer

sacred. It belongs not to us. It is disposed of. God will go with us to some other quarter, and you may legally come in to occupy the place once consecrated to Him." Why! what trash is this! What a lamentable travesty of the whole tone and genius of Christianity! What a worse than Pharisaic interpretation of its broad and ennobling truths! And all this the more to be deplored because it has a seeming national sanction. However, people are seldom known to have a national religious faith for exceeding their national religious aspirations. The fashionable superstition of the day represents that portion of society which possesses the political power of the day. Whenever the balance of that power shifts from the hands in which it is to the hands in which it will be, the instantaneousness with which these ecclesiastical whimsies will disappear will excite no little surprise in those who have not gone below the surface of present phenomena. For, strange as it may appear, they have their origin, not in spiritual principles, but in laws and circumstances that are far more political and social than religious.

### THE RECTOR OF LINCOLN ON THE ENGLISH UNIVERSITIES.

THE name of the Rev. Mark Pattison has long been honourably associated with the cause of national education; and in the distinguished position he now fills, as head of an ancient college, he has evidently lost none of the liberal ideas which distinguished his earlier utterances. The review of the present position of our Universities, which he gave at the recent meetings of the Social Science Association, is remarkable for the contrast of brilliant treatment and glowing ideals with gloomy and, for the moment, hopeless facts. His criticism of the bills introduced last session, only to be dropped, was fully justified by the vagueness and inconclusiveness of their character. And his picture of "members of the Government in the Lower House vying with each other in eagerly repudiating any intention of making the University a seat of learning and science" was an amusing satire, with a very sad heart of truth in it. He went on to show that the English Universities have hitherto had very different purposes in view, to which learning and science are merely secondary adjuncts. At least this has been the case since the age of the Reformation, when, in the great sectarian struggle for life, the dominant Church seized upon these institutions as one of its most important strongholds. As to the effects then produced by the imposition of religious tests, Mr. Pattison, though a clergyman, spoke with the severity as well as the impartiality of a disinterested judge. "The least evil," he says, "was that it excluded the Nonconforming part of the nation, Puritan or Catholic, from the influences which are generated in a large University, and thus perpetuated the sectarian narrowness and conceit of the excluded." As it is part of our own case against the Establishment that we have been deprived of the elevating influences proper to a national University, we do not care to plead that, in dealing with sufferers under a great wrong, the strictures of criticism might well be tempered with charity. Some sectarian narrowness is indeed inevitable, where sects are driven in upon themselves by exclusive legislation. But in justice to



Nonconformists it ought to be remembered that for several generations their efforts have never been directed to the attainment of special privileges for themselves, but solely to such reforms as would put all modes of belief on an equality before the law. And as to the "conceit" of the excluded, change the word to pride, and we only wish that it were tenfold greater than it is. In that case not only would Lord Sandon's scandalous Act have been impossible, but all clerical headships, and clerical fellowships, with every vestige of the sectarian bondage of our Universities, would already have been swept away. It is hard to maintain self-respect under the shadow of a contemptuous ostracism; and one of the worst and most demoralising effects of the religious injustice inherent in our Constitution is its tendency to lower the value set upon the rights of conscience even amongst their professed defenders.

But we are entirely with Mr. Pattison in believing, that if the imposition of a religious test injured the excluded, "more fatal still was its reaction on the excluders." "From that moment," as he well says, "the Universities became bound up with the National Church, not only in its fortunes, but in its spirit. They became Church institutions. Ecclesiastical interests established themselves as the paramount interests, and have ever since remained so. It is true that the Legislature has in recent years removed the former obstacle, the Test Act; but it has not cast out the ecclesiastical spirit." This language, especially as coming from a clergyman, is remarkably bold and outspoken. But we confess we can hardly see the concatenation of ideas when he goes on to say that here is a source of weakness which no interference of the Legislature can remedy. It is true, indeed, that mischief may be done by bad legislation very much more rapidly than it can be undone. Social feelings and habits are created which cannot suddenly, or, perhaps, even in a generation, be destroyed. But at the same time it is perfectly certain that better social feelings and habits have little chance of development, and none of practical action, until the legislative hindrance is taken out of the way. And this is not an unimportant point, which can be left for settlement at a more favourable opportunity, as Mr. Pattison seems to hint. We are sorry to see him treat it in this way. It is too suggestive of that sentimental, and before all things respectable, school of politicians, or rather non-politicians, who would leave everything to the growth of a better spirit while refusing to take the trouble of providing the body, in and through which alone that better spirit can live and act. Mr. Pattison speaks in a hopeless sort of way of "something that may perhaps be done by the reduction of the number of clerical offices in the University, by opening the headships of the colleges to laymen, and by attaching to the University a number of eminent men of science." We can well conceive that such half-measures might have but little effect. But if clerical offices were wholly abolished, and if every position were thrown freely open to the candidate best fitted for the secular work to which a national University ought to be confined, there would be little room then for the operation of the ecclesiastical spirit reprobated by Mr. Pattison.

These criticisms on the connection of the Church with the Universities are really the key to the views developed in the latter portion of the address. A striking contrast is drawn between the proportion of German students to the German population and that which exists in England. Mr. Pattison declares that there are about 114,000 young men belonging to the classes from which aspirants to the higher culture are drawn. Yet there are only some 5,000 students in the great national Universities, against 20,000 in Germany. It is impossible to doubt that the exclusiveness of the national Church amongst ourselves has had a very great deal to do with this difference. It is true that there is less religious liberty in Germany than in England. But for that very reason, religious conviction, as distinguished from ecclesiastical allegiance, plays a much less important part in the public life of Germany than in that of England. Confirmation and communion are so generally reduced to a mere form on the Continent, that every one, no matter what his religious opinions may be, passes through them as a matter of course. The result is that, together with a formal assumption of ecclesiastical uniformity, there is much greater freedom of religious discussion and belief amongst German professors than amongst the same class in England. But there is happily no such indifference in England to the significance of solemn forms. There is, indeed, some danger lest it should be discouraged by the half-measures of emancipation which admit

Nonconformist students to our Universities, but which at the same time take every means of stamping them as aliens. We trust, however, that the time will never come when English feeling on this subject will follow the fashion of Germany. There is doubtless much force in the other causes by which the Rector of Lincoln seeks to account for the paucity of English students. The reckless extravagance of expenditure at Oxford and Cambridge is hardly less than a national crime. And our people are not characteristically appreciative of culture for its own sake. Nevertheless, there can be little doubt that if the Universities, as places of national education, were entirely secularised, a new class of students would rapidly increase, who would completely change the manners and customs by which expenditure is encouraged. And the present bounds of Oxford and Cambridge would soon be far too small for the ten or twenty thousand students who would speedily throng there for instruction.

#### THE DISESTABLISHMENT MOVEMENT.

**BOLDON COLLIERY, DURHAM.**—This is new ground for the Liberation Society efforts, but some hearty supporters have been found among the colliery workers, and a good meeting was held on Monday evening, October 16, in the United Free Methodist Church, when the Rev. James Browne, B.A., gave a lecture on the principles of the society, and was heartily thanked for the same. A committee was formed, and an effort set on foot to secure subscribers to the funds of the society.

**SOUTH SHIELDS.**—On Oct. 17 a public lecture was delivered by the Rev. James Browne, B.A., of Bradford, in the Baptist Tabernacle, Laygate-lane, South Shields, the subject being, "The Principles and Aims of the Liberation Society." The chair was taken by the Rev. J. E. Cracknell, and the Rev. John Parker, East-street Presbyterian Church, was also present. A vote of thanks to the lecturer brought the proceedings to a close.

**TYNE DOCK.**—This place is an outlying but populous portion of South Shields borough, and commands a wider district, including the parish of Horton where the High-Church vicar has recently caused some ferment amongst his parishioners on account of a very petty matter in relation to the removal and lowering of the tombstone of a Dissenter. On Wednesday, October 18, a lecture was delivered here by the Rev. James Browne, B.A., of Bradford, on "First Steps towards Disestablishment," the Rev. P. Reid in the chair. The audience was good, and formed the best meeting ever held here on the question. Other speeches were made, and the lecturer was thanked.

**PRUDHOE.**—On Thursday evening, Oct. 19, a very spirited and crowded meeting was held at this historical Tyneside village. The chair was occupied by John Hope, Esq., of Hexham, and a telling lecture on the aims and prospects of the Liberation Society was delivered by the Rev. James Browne, B.A., of Bradford. Other speeches followed, and further endeavours will be made to widen and strengthen the influence of the disestablishment movement.

**LINEHOLM, NEAR TADMORDEN.**—On Wednesday evening last, Mr. Gordon lectured in the General Baptist Upper Schoolroom, Lineholm, Tadmorden, the Rev. Mr. Sharman, pastor, in the chair. The lecture was on Church property, and was listened to with sustained interest by a large and earnest audience. The Rev. Mr. Chapman very pleasantly proposed some questions, and Mr. Gordon's replies were well received. Very hearty votes of thanks to lecturer and chairman.

**DARLINGTON DEBATING CLASS.**—On Thursday evening Mr. Gordon opened a debate in this class—a good class, in connection with the Mechanics' Institute—on "The Right of the Nation to its Burial Grounds." Mr. Arthur Pease, J.P., presided, and there was a crowded attendance, despite a very important municipal meeting in one of the most populous wards. There was only one speaker decisively on the other side, or the debate would have been still more lively. As it was, a very interesting and useful evening was spent.

**DARLINGTON, CENTRAL HALL.**—On Friday evening Mr. Gordon had been announced to review the speeches delivered by the Rev. Dr. Lee, of London, the Dean of York, and others, at a recent Church Defence soirée, any likelihood of a public meeting in Darlington under the auspices of the Church Defence Association being very remote. The large hall speedily filled, and it was very evident that very irregular opposition was intended. A band of young men sang, whistled, catcalled, &c., and on the appearance of Mr. Gordon, his chairman (Mr. Trow, Secretary of the Ironworkers' Association), and supporters, the uproar was furious. Mr. Gordon, however, fought with it for some time, and at last begged his friends to remain seated. Mr. Gordon and the chairman went and constituted the platform in the midst of the group; speaking thence, Mr. Gordon declared that if any one committed any irregularity, and he could be identified, the law would take its course. Notwithstanding, although some of the fellows seemed overawed, a sort of cracker was let off, and created a great sensation, and a reward has since been offered for information on this point. Leaving the parties in the hands of the police, who had then arrived, the chairman and lecturer returned to the platform, amidst loud out-

bursts of applause, and by-and-bye, though Mr. Gordon got along for a time, an adjournment was moved to that night week, when arrangements will be made to secure the right of speech thus wantonly outraged.

#### MR. COWEN, M.P., ON NONCONFORMITY.

Mr. Cowen, M.P., attended a luncheon held after the recognition of the Rev. H. Ernest Radbourne as minister of West Clayton-street Chapel, Newcastle-on-Tyne, on Wednesday afternoon. Speaking to the toast of "Civil and Religious Liberty," Mr. Cowen said that he had no wish to speak disparagingly of the Church of England. As a religious body all Englishmen respected it, and there was no fair man familiar with the history of the last half-century but must admit that there had been a great increase of life within that ecclesiastical organisation. But, unfortunately, with the extension of State Churches, they had seen the extension of Conservative principles, and they might make the general declaration that the Church parson and the publican were the standing canvassing agents of the Tories, while, on the other hand, the Dissenting ministers and the leading spirits in their congregations were equally the propagators of the principles of political freedom. In many a dark and benighted country village in the South of England the Nonconformist minister and his congregation had kept the lamp of liberty burning in the midst of the surrounding political darkness. This state of circumstances was recognised by the Liberal party generally. The Nonconformists had been for years the main support of the Liberal party, and the value of the help had been measured not by their numbers, but by their earnestness. And he believed that if they earnestly exerted themselves for this object, and showed the Liberal party a determined resolution to have religious inequality removed, this would be accomplished with less hesitation than most people imagined. He was forcibly struck with an interview he and other gentlemen once had with Lord Russell with reference to the Education Bill of Mr. Forster. They complained not only of the principle of that bill, but of the manner in which they conceived themselves betrayed and ill-used in its passage through Parliament. The Whig leader declared that he would be no party to treating the Dissenters with even seeming disrespect; certainly he would never sanction their being treated with injustice, for, he said, the British Nonconformists had constituted the chief strength of the Liberal Party during his whole lifetime. By their disinterested, unselfish, and persistent help he owed the success of many Liberal measures with which he had been identified, and the country its progress in Liberal principles. This was the testimony, unsolicited, of the great Whig leader to the political efficiency of Nonconformists. Another, and although from a different source, an equally remarkable illustration of the power of Dissenters, was found in the declaration of the Prime Minister when speaking with a friend shortly after the last general election. Lord Beaconsfield said that one of the achievements of which he was most proud, and for which the country had most reason to thank him, was the manner in which he had destroyed the Nonconformists as a political force in the nation. He said that during all his political life they had been his steadiest and most uncompromising opponents, and if their political power had not been annihilated it had certainly been weakened by the enfranchisement of the working people. They had thus the double declaration of the able and trusted leader of the Whigs and of the most adroit, subtle, and successful Conservative chief that modern times had seen, in favour of the political efficiency and power of the British Dissenters. What they had to do was to exercise that power and to wield it with the view of achieving religious equality. They had got a Church disestablished in Ireland, and, practically, the Church of Scotland was also disestablished. It was not disendowed, but it was disestablished. In Ireland the plea was that the Episcopalians did not number so many as the members of other bodies. The same argument held good in Scotland, where the adherents of the Established Church were in a distinct minority. In his opinion, therefore, the first point to be assailed should be the Presbyterian Establishment. If attacked with energy, he was certain it would soon share the fate of its sister Church in Ireland. An attempt was made in this country at the present time to decry Dissenters. It had become fashionable to do so. They were accused of being destitute of taste and wanting in "sweetness and light." This was the cant phrase of unreal and artificial politicians. He begged to remind these supercilious critics that this country was once ruled by Nonconformists, and that never in her history was her influence greater or her power more respected. "A King without a sceptre and a Prince without a throne" swayed the destinies of this great country, and never was that power wielded with more dignity in the long period of her history as an independent State. The Protestant residents of an Alpine valley were at that time treated as the Bulgarian shepherds had recently been by their Moslem rulers. And what was his action? The memorable message that Cromwell sent to the Catholic Powers of Europe to secure protection for these suffering co-religionists was in very different terms, and couched in a very different spirit, from the half-hearted and hesitating remonstrances addressed by our present Foreign Secretary to the Sultan. The Tories boasted of their spirited foreign policy. There never was a



Tory statesman who manifested the energy, courage, and determination that the Puritan Protector showed. There were three Great Powers in Europe—France, Spain, and Holland; he intimidated one, coerced another, and beat the third. (Cheers.) His authority at home was as potent and effective as it was abroad; he enforced submission from the aristocracy, the priesthood, and the factions that then disturbed the country. Ashamed to be a Nonconformist? For his own part, he gloried in the name. Achievements in the past had won for it the renown of history and the gratitude of the nation, and there was still a nobler future in reserve if its adherents walked in the way of their forefathers. (Cheers.)

#### DR. KIRKWOOD AND THE GLASGOW AND ABERDEEN UNIVERSITY ELECTION.

We have received the following letter on the above subject:—

To the Editor of the Nonconformist.

SIR,—I observe a letter in one of your contemporaries from my friend, the Rev. R. Bruce, in which he expresses his deep disappointment with the opinions of the Liberal candidate for the Glasgow and Aberdeen Universities, and his intention to withdraw the promise of support which he had made. Let me hope that Mr. Bruce's example will not be followed. I confess that the representations made to us at a London meeting, not only by Free Churchmen but also by United Presbyterians, led me to suppose that Dr. Kirkwood was a more advanced Liberal than his Aberdeen speech indicates. But he is at least a Liberal of the old school, and has been tested as such during many years of earnest devotion to the Liberal cause, and is sure to be found voting as Mr. Bruce would have him to vote on all practical questions, such as the Bursars Bill. I for one mean to fulfil my promise to vote for him; and I hope that Liberals of all shades will unite to prevent the seat for the Glasgow and Aberdeen Universities becoming an heirloom of the Conservative party.

I am, your obedient servant,  
JOHN KENNEDY.

Stepney, Oct. 23, 1876.

The letter referred to by Dr. Kennedy appeared in last week's *English Independent*, and it is but fair that we should indicate the ground on which Mr. Bruce withdraws his support from Dr. Kirkwood. He thinks the views put forward by the Liberal candidate are "antiquated and Conservative," his political sentiments "vague and colourless," and his ecclesiastical politics "feeble and unsatisfactory." Mr. Bruce says of Dr. Kirkwood:—

He seems to have had no conception of the importance and urgency of these burning questions. And now that his attention has been called to the subject, he shows himself to be ignorant of "the first principles" of religious equality. The frequency with which he uses the offensive word "toleration" in another speech, indicates that he is only "an old Whig," and not a Liberal in the modern sense of the term. I refer you to the speech, a copy of which I forward to you, and would take the liberty of quoting the following paragraph:—"I have had a great many letters—everybody telling his particular grievance and his particular view, and I am taking the liberty of arranging what I have to say under some such heads as are suggested by the letters. I have had many inquiries whether I am in favour of endowments. It is said that it is not mentioned in my address. I do not think it is mentioned in the Lord Advocate's either. I DON'T SUPPOSE EITHER OF US THOUGHT OF IT. At all events it is not mentioned, and I am asked what I have to say in reference to disendowment. Now I am not in favour of disendowment. And I could not, for the life of me, understand why newspaper writers have taken it into their heads that because I happen to be a Free Churchman, I am in favour of disendowment. It is a misfortune, but it so happens that I never was in favour of disendowment; and I am not in favour of disendowment; and there will be no disendowment unless the Established Church creates it. I am sure of that." And then he proceeds to urge the members of the Established Church to retain their endowments, but to give their clergymen much larger salaries than they now have. But he has not a single word upon the injustice and inequality of an Established Church—not a single word of sympathy or help for Dissenters who are struggling to rid themselves and the country of the grievances which the Establishment, more especially in England, inflicts. Ought I, or any other Dissenter, to support such a candidate, calling himself Liberal or Whig? Will my illustrious fellow-countrymen and fellow-graduates whose names have figured on Dr. Kirkwood's committee in the columns of the *Times*, still pledge themselves to support such a candidate? I do not say that under no circumstances would I vote for any one not committed to the principles of disestablishment. Far from that. But when a gentleman comes forward to represent a Scotch constituency as a professed Liberal, and an avowed member of the Free Church, and says only ditto to the Tory candidate, and who tells us he never thought of the subject of disestablishment, and has not a word to say in favour of religious equality, then I must content myself with a simple protest by not voting at all—unless further light or explanation can be given me.

The following article on the same subject appeared in the *Glasgow Daily Mail* a few days ago:—

Dr. Kirkwood, whom we were inclined to support as the only man most likely to unite all shades of Liberal electors in the University Councils of Glasgow and Aberdeen, has destroyed his best chance of success by his speech on Friday in the latter city. To those among the Liberals who are less advanced or whose views are of a somewhat neutral tint, Dr. Kirkwood commended himself as

a suitable candidate from his personal character, the eminent position to which he has attained by his own efforts, his thorough knowledge of all scholastic matters, and his high abilities; while the more pronounced, seeing the necessity of being thoroughly united, were also disposed to accept him as being, if not on all points up to their mark, yet sufficiently Liberal to warrant their giving him their cordial support. But this unfortunate speech must have produced among these a bitter disappointment and completely alienated their sympathies. In this speech, Dr. Kirkwood broadly avows that he is not favourable to disestablishment. He goes for a State Church, though himself a Dissenter, and he will, of course, oppose any movement or measure to rid the country of what is a serious blight on religion, and a galling because an unjust burden on the nation. In this matter he is with the redoubtable Ferniegar and his State-Kirk clique, and we should like to know how, in these circumstances, he can expect support from Free and U.P. electors? The question of disestablishment is not a minor one, nor is it one on which there is at present no strong feeling. On the contrary, it may be said to be the prime question in home politics. From the one end of Scotland to the other it is a question which electors of all shades have been considering; and throughout the length and breadth of England the political atmosphere is stirred by it. It is the question about which Dissenters feel most keenly. The iron has too long entered into their soul through the injustice which State-Churchism involves, and the arrogance which Government support fosters in a State-paid clergy, that they are resolved that this system shall at the earliest possible moment "cease and determine." Other reforms they can far more readily consent to postpone than reform in the alliance of Church and State. Over this question the great battle of Liberals and Tories must be fought, and in every election, therefore, disestablishment must be held to be a test question. The candidate who falters here or avows himself unsound is not one whom we can commend as a proper person to be sent into the Liberal camp. On disestablishment the Dissenting churches have given forth a decisive opinion and pronounced that it will be for the benefit of the country and religion when the change is accomplished. But Dr. Kirkwood avows that on this subject he is neither in harmony with his own Church nor other Dissenting churches, but is on the side of the Establishment itself, whom it has been the aim of the Tories to buttress! We would far rather see Dr. Kirkwood defeated as the advocate of disestablishment than succeed as a weak Liberal who is opposed to it. Many of the Liberal electors in Glasgow pledged their support to him, before he announced himself as determined to uphold the State Church; and we are sure that a large number of them will feel constrained in the altered circumstances to withdraw their support. There cannot be the shadow of a doubt that if it had been known or suspected that Dr. Kirkwood sailed, on the State-Church question, in the same boat with his political opponent the Lord Advocate, he would not have been the man selected to represent the Liberals. Known as a Union man among Free Churchmen, it was naturally imagined, that he was in thorough sympathy on this test point with his own Church. Less reticence on Dr. Kirkwood's part at an earlier period, or a little more pressing and probing on the part of his friends, would have revealed the truth, and given the Liberals ample time to select another and better man. But as things now stand, the Tories have clearly the vantage ground. They are united upon their man, which the Liberals cannot possibly now be. This turn of affairs is greatly to be deplored, and cannot but provoke a feeling of angry disappointment among the Glasgow Liberals.

It is stated that the Prussian Government has called upon the Roman Catholic Bishop of Limburg to resign his see.

The *Church Times* says the Archbishop of Canterbury's charge delivered last week, was "nothing but an unsavoury hash."

Dr. Moorhouse, late rector of Paddington, was consecrated as Bishop of Melbourne in Westminster Abbey on Sunday.

The *Record* states that the hearing of the appeal in the case "Riddale v. Clifton and Others," which was appointed for the 7th November, is unavoidably postponed.

The Diocesan Synod of Meath on Wednesday elected a bishop. Lord Plunket, Dean Daunt, Archdeacon Reichel, and ten others were nominated. After two divisions, Lord Plunket was elected, seventy-four out of seventy-nine of the clergy, and 105 out of 116 of the laity, having voted for him.

Lord Derby has informed the London secretary to the Spanish and Portuguese Church Mission that Her Majesty's Minister at Madrid is doing what he can to induce the Spanish Government to put such a lenient construction upon the 11th Article of the Constitution as will secure full religious liberty to Protestants in Spain.

ANOTHER SIGN.—The *Morning Post* says that, owing to the present uncertain state in which some of the High-Church clergy find themselves, Mr. Chancellor Wagner, of Brighton, amongst several others, has declined to have some of the churches in that town, erected by him, consecrated. The last church which has been built at his cost remains closed and unused, as the bishop declines to license it without consecration, and Mr. Wagner declines to have it consecrated.

ECCLIASTICAL CONFLICT IN SWITZERLAND.—A fatal conflict has broken out between the Swiss Liberals and Ultramontanes in the canton of Ticino, on account of the Governmental decree ordering the renewal of the Grand Council on the basis of a representation proportioned to the population. The Ultramontanes fired from a house on some Liberals who were returning from rifle shooting; and two Liberals were killed and four injured. Troops at once restored order. The Ultramontanes, who are said to have been the originators of the disturbance, succeeded in making their escape.

ROMAN CATHOLIC SCANDAL AT NOTTINGHAM.—A married lady worshipping at the Cathedral, unknown to her husband, consulted Bishop Bagshaw the other day as to the spiritual condition of a girl of fourteen who lived with her. The girl having stated that her parents were Protestants, the bishop said there was no hope for salvation without the pale of the Catholic Church, and he could not even allow her to leave that day without the bestowal of a baptismal blessing, and through fear she submitted. In reply to the husband's remonstrance, the bishop contends that duty to the Church overrides duty to parents and husbands.

AS A SIGN OF THE TIMES, it may be noticed that the *Rock* last week admitted a letter, signed "H.B.," the drift of which is, that "since efforts to keep one Protestant Established Church afloat have been without any apparent effect, would it not be wise, as the vessel seems to be sinking lower and lower, to urge us to escape from the wreck with as much of the cargo as we can possibly save—in other words to go in for Disestablishment?" This is significant, and still more so the comments of the editor in admitting the letter. He remarks:—"We have no objection to a temperate discussion of the question. The lack of decision and provision in the Primate's charge has, we confess, greatly disappointed and discouraged us."—*Inquirer*.

ECCLIASTICAL GRANTS IN CEYLON.—A despatch from Colombo in the *Daily News* dated Friday last says:—"There has been a great debate in the Legislative Council here on the question of religious subsidies, in which, although the division was lost, a great moral victory was won. The Hindu, Singhalese, Eurasian, and mercantile members of the Council, with the Governor (Sir W. H. Gregory), and the Government agent for the Western Province (Sir Charles Layard) voted for the abolition of the subsidies, while eight officials, of whom two were Europeans, a bare majority of the Council, which consists of fifteen members, voted against it. The public feeling on the matter is very strong, and a memorial to the Queen is being signed."

THE BISHOPRIC OF ST. ALBANS.—The Bishop of Winchester has written to the Home Secretary on behalf of the Bishop of Rochester and himself with reference to the endowment of the proposed new see of St. Albans. The sale of Winchester House, he says, will not produce more than 1,600*l.* a year at four per cent. At present there is nothing more forthcoming. The two bishops therefore offer 500*l.* a year each as soon as the see is constituted, on condition that the 1,600*l.* a year to be obtained from the sale of the house be raised to 2,000*l.*, from private or other sources, as a permanent endowment. Mr. Cross, in reply, thanks the two prelates for their generous offer, and says he feels quite sure that an offer so generous will be at once met by gifts from other sources, and that the early foundation of the see will be their best and most wished-for reward.

SCHISM AMONG THE DUTCH PROTESTANTS.—The Amsterdam correspondent of the *Cologne Gazette* writes that a dissension has occurred in the Dutch Reformed Church, threatening to bring about a separation between the Liberal and Orthodox elements. Last year the Synod had, at the request of about 400 pastors, who deemed the form of the confirmation creed to be against their own and their pupils' conscience, changed it in a Liberal sense. This year's Synod has annulled this resolution, and made again the old stricter form obligatory, so that many pastors find it impossible to proceed to confirmations. These pastors have met at Amsterdam, and resolved to request the Synod to return to last year's resolution. The success of this step is doubtful, as the orthodox Protestants have long laboured to obtain the majority in the Synod, for the sole purpose of compelling the Liberals to secede.

THE ARCHBISHOP OF CANTEBURY ON RELIGIOUS TEACHING.—The Archbishop of Canterbury on Thursday held his visitation for the deaneries of Shoreham and North and South Malling, at St. Stephen's Church, Tunbridge Wells. His grace impressed upon his hearers the value of spiritual education, and called upon them to embrace the opportunities they had afforded them of unravelling Scriptural knowledge to the children attending board schools. He said that from questions which he himself had put in the House of Lords, he had ascertained from the heads of the Education Department, that there was nothing to prevent the following distinctive religious teaching being given in board schools, namely—the Lord's Prayer, the Ten Commandments, and the Apostles Creed. When they remembered all that was implied in this, let them not despair as to the religious education which might be given in board schools.

THE HALIFAX VICAR'S RATE.—On Friday Mr. Edmund James Smith, Crown receiver, held an inquiry at the Town Hall, Halifax, into the revenues of the vicarage. The Anti-Vicar's Rate Union were represented by Mr. Mills, solicitor, Huddersfield; the vicar by Mr. C. E. Emmet; and the mayor, town clerk, and other gentlemen interested in the



question were present. Mr. Smith read his instructions from the Home Office, which directed him to consider the evidence placed before the Select Committee of the House of Commons, to satisfy himself as to the value of the vicarial properties, and to report to Mr. Cross on the whole subject. The present and prospective value of the revenues was gone into at some length. It was suggested that the land in Halifax belonging to the vicarage may be sold, with advantage as soon as trade revives, and both sides concurred that it was desirable to sell the reversions of the leasehold property, as circumstances seemed to justify, and that there should not be a forced sale at once of any part of it. The prospective value of the vicarage was made out to be 4,144l. 8s. 1d. Mr. Smith raised some important questions touching the proportions of the vicar's rate, raised from the land and houses respectively, the drift of which appeared to be to call in question the present mode of assessment. As to the vicar's rate, Mr. Mills suggested that the rate of 865l. 10s. 7d. levied on houses should be abolished, as recommended by the Select Committee, whilst that of 432l. 10s. 6d. on land should be retained. This would reduce the present value of the living to 1,538l., but it was contended by Mr. Mills that the sales of the vicarage property would soon bring the income up to 2,000l. a year. The mayor said he believed this settlement would be acceptable to everybody. The report of the Select Committee had been before the public now for some months, and he had heard no expression of opinion against its recommendations. Mr. Jackson said there had been a meeting of Churchmen, and they did not think the rate on houses should be knocked off entirely without some compensation. The mayor said, speaking generally, the recommendations of the committee were acceptable to Churchmen as well as Dissenters; there might be some Churchmen who would object. The vicar had often said to him that he was extremely anxious that the matter should be settled, and that he would accept any settlement come to by the authorities. Seeing the income without the sale of the reversions would be 1,538l., he thought that the vicar might be congratulated if a settlement such as that were effected. Mr. Jackson said the vicar was willing to accept whatever the Crown might think fair and reasonable. The inquiry concluded with a vote of thanks to Mr. Smith.

**CHURCH RATES IN GLASGOW.**—A public sale took place in Parkhead on Saturday under circumstances of a somewhat uncommon character. Some short time ago no small dissatisfaction was created amongst proprietors in the Calton parish by their receiving notices calling on them to pay their share of the expense incurred in obtaining an order from the Court of Session to meet an augmentation to the stipend of the Rev. John Murray. The dissatisfaction was, as may be imagined, not lessened when a fortnight after a second call was made, the money this time being required to meet the augmentation itself. Numbers of the proprietors determined to resist the claim; but only one gentleman appears to have continued firm in his purpose, the others preferring to pay the amount asked along with expenses incurred by their refusal at first to disburse the money. The one exception referred to was the Rev. Archibald Pollock, of the Free Church. The account sent to Mr. Pollock was for 1l. 13s. 4d., being for the three and a half years commencing with the half crop of 1872, and it was intimated to him that he would have to pay about 15s. a year for his whole property. The refusal of Mr. Pollock to pay resulted in a warrant being obtained to recover arrears with costs. The officer sent word that the warrant would be put into force at once. Mr. Pollock still declined paying, and printed a pamphlet with the heading, "Priestcraft! Priestcraft! Priestcraft!" and setting forth his reasons for not paying the tax. He contended (1) that it was not legal, as it ought to be on the acreage of the land, and not on the rents of the houses; (2) that he never knew of Mr. Murray's application for a "rise of wages" until the taxpayer was put into his hand; (3) that Mr. Murray should learn to be content with what he has got already by the Reformation settlement, more especially as the question of disestablishment was a mere matter of time; (4) that, as the Established Church had now the right to appoint their pastors, they ought, like honest people, to pay for what they get, and not be paupers on other people's bounty, or be obliged to harass at the point of the bayonet the widow, the orphan, and the fatherless to pay for the grand sermons they are privileged to hear; (5) that "the workman is worthy of his meat," but he was not entitled to have a red coat, whip, spurs, &c., and follow the hounds to the cry of "whoop, whoop, hurrah," nor did it entitle him to a carriage-and-pair to drive him to his workshop door (the church); (6) that he defied the clergy of the Establishments of either Scotland, England, or Rome, with all their swell and pomposity, to prove from Scripture they are entitled to a bite of bread more than their hearers are pleased to give them; (7) that they have what they get by Act of Parliament, but not by "Thus saith the Lord"; and (8) that he knew he would get little sympathy, but the noble satisfaction of having made a stand against error was a feeling not to be despised; and as for the sneer, gibe, and laugh of the ignorant, they formed a relishable sauce. He knew no sympathy could be expected from the adherents of the Established Church, as they were interested in the amount of the proceeds—it mattered not how these came so that they should pass the plate with the orthodox "bawbee." There loomed ahead, he

remarked, the cure for this poisonous upas, for bright streaks were seen sparkling above the horizon, telling of the coming day when the hammer of eternal truth and justice shall smash into shivers the power over body and mind which priestcraft at present possesses. Mr. Pollock's house was in course visited by the sheriff-officer, who proceeded to point a parrot and cage, a grate, ash-pan, fender, clock, sofa, four chairs, and a table, and it was soon announced in the district that these articles would be sold by auction at half-past eleven on Saturday last. By the hour fixed for the sale fully a score of persons had assembled at Mr. Pollock's house—a number of them being friends who had come to sympathise with the family. The sale commenced, and the goods pointed were speedily sold, the amount realised for them being 4l. 8s. This is the first occasion on which a distraining of this sort has taken place in Glasgow, and up till the time of the sale there was a widespread feeling in Parkhead that this extreme step would not be taken. Mr. Pollock is heartily supported in his views by a large body of the people, and a proposal has been made that an indignation meeting should be held.

### Religious and Denominational News.

#### ENGLISH CONGREGATIONALISM IN NORTH WALES.

Our last number contained a brief report of the influential Conference held at Chester to establish and sustain English Congregational churches in North Wales. The result of the meeting was the adoption of the following resolution, which was moved by the Rev. W. Griffiths, of Holyhead, and seconded by Mr. Thos. Minshall, of Oswestry:—

That this Conference, recognising the urgent need of the English-speaking population of North Wales, cordially approves of the proposal to establish a society for the formation and sustenance of English Congregational churches; and hereby forms such an association under the title of a "Society for Establishing and Sustaining English Congregational Churches in North Wales."

In the course of a paper read by the Rev. D. B. Hooke, of Mold, who was subsequently appointed secretary of the association, it was stated that the district proposed to be worked was that formed by the six northern counties of Wales, in which there was a population in 1871 of 452,710. In these counties they had already 340 Congregational churches, with a membership of 20,000, and with very nearly 25,000 additional hearers, not communicants, making a total number of hearers of very nearly 50,000. They had Sunday-schools numbering not less than 25,600 scholars young and old. He could not say what proportion of these were English. This, however, was certain, that the English language was spreading in every direction, and that if they would keep their young people they must arrange for occasional or regular English services and classes, while the number, not only of English tourists, but also of English families settling in North Wales, was increasing most rapidly. In the course of the proceedings it was announced that Mr. R. S. Hudson, of Chester, intended to contribute 1,000l. to the movement in five yearly instalments of 200l. Before the Conference closed a committee of thirty was also chosen, its members being taken not only from the counties of North Wales, but a considerable proportion from Cheshire and Lancashire. In connection with the conference special services were preached on the previous Sunday in the Congregational Churches, Queen-street Boughton, and Northgate-street, Chester, by the Rev. J. H. Wilson (London), R. S. Ashton, B.A. (London), and P. W. Darnton, B.A. and at Mold the Rev. J. C. Galloway, M.A. (London). The subject was more or less referred to in most of the congregational pulpits in North Wales and Border Counties.

The gentlemen attending the Conference afterwards dined together in the adjoining schoolroom, under the presidency of Mr. R. S. Hudson.

Mr. Henry Richard, M.P., was present as a delegate from the Congregational Union of England and Wales. In responding to the toast of "The Visitors," he said he was glad to have an opportunity of joining in the good work of the day. He had had something to do with the movement in favour of establishing English places of worship in Wales from the commencement. In the year 1844 he was deputed, in conjunction with the late Rev. John Blackburn, by the Congregational Union, to visit South Wales and represent the Union to their brethren there, and endeavour to ascertain the condition of the churches and the prospects of religion generally, and especially in connection with the Congregational denomination. Even at that time—thirty-two years ago—they were very much impressed with the progress which the English language was making in the large towns, and they saw that there was extreme danger, unless adequate and timely provision were made for religious services in the English language, that they would suffer from two causes—first, that their young people, many of whom were sent to England to be educated, would be lost to Evangelical Dissent; and secondly, that the Englishmen, who were coming down in large numbers to settle in the Principality, might exercise a deteriorating influence upon the character of Welshmen unless means were provided to infuse into them the principles of the Gospel of Christ. They summoned friends to meet them at Carmar-

then, Swansea, Merthyr, and other places, and endeavoured to impress upon them the duty of immediately awakening to the performance of this labour. He did not know that their efforts led to any immediate result, but not long afterwards he had the pleasure of going to Cardiff along with his generous friend, Mr. Samuel Morley, and others, and there they started a society for the establishment of English places of worship in the southern part of the Principality. An immense impulse was given by the munificence of Mr. Morley, who offered to give 5,000l. towards the work, and he (Mr. Richard) had no doubt that when Mr. Morley heard what had been done that day he would come forward with his accustomed generosity and back them up. (Cheers.) Since that time they had been establishing chapels along the whole line of the frontier between England and Wales, so that now they had a series of defences, not against the English, for they welcomed them, but against impiety and ungodliness, which had threatened to overrun the country. He regretted that he could not attend the Conference, but he was delighted to hear what had been done, indicating, as it did, very great success to the work they had commenced. With Lancashire and Cheshire at their back, there was no doubt they would accomplish a great work in North Wales, his only fear, as a South-Walian, was that they would eclipse their brethren in the South. (Cheers.)

In the evening a public meeting was held in the Town Hall, under the presidency of Mr. Henry Lee, of Manchester, who, in the course of his speech, said that Nonconformity was a great fact, which at present showed no sign of weakness. It had gradually gained strength against many difficulties, and he had no doubt it would continue to gather strength, and not be extinguished until the day when Nonconformity would cease from the land, and all alike strive for the propagation of the Gospel without distinction of party or sect. (Loud cheers.)

Mr. H. RICHARD, M.P., who was very cordially received, said that a great, if gradual, change was taking place in Wales. When he was a boy the Principality was far more thoroughly Welsh than it was to-day. They might then walk over large tracts of country, comprising many counties, without meeting a man or woman who could even answer a question in the English language. At that time, however, the religious provision was adequate to the wants of the people, because all spoke one language. There were no English places of worship, because none were needed. In his native county (Cardigan) there was not a single place connected with Nonconformists where worship was conducted in the English language; and there ought not to have been any in connection with the Church of England, because it was an attempt to do that which was forbidden by the Articles—namely, preaching in a language "not understood of the people." (Laughter.) The aspect of things in Wales had now changed. English capital, enterprise, and perseverance, and with them English literature and language, were rushing in like a flood over Wales. It was in vain to attempt to resist, and no Welshman in his senses would try to resist if he could. As a result of all this, there was a much closer approximation between the people of the two countries. They had come to know each other better, and the consequence had been great increase of mutual sympathy, esteem, and affection. The question was, what was to be done to meet the altered wants of the people? Some people proposed that the Welsh language should be abolished—a proposal as preposterous as it was brutal. How could they abolish a language? Could they pass an Act of Parliament and say that from such a day no man should speak or write, print, or think in the Welsh language, under penalty of three months' imprisonment with hard labour? He deprecated the hostility which had been shown by a portion of the English press to the Welsh language. The *Times* had said it was the curse of Wales, that its prevalence and the ignorance of English had excluded the Welsh people from the civilisation of their English neighbours. He (Mr. Richard) knew something of the civilisation of the English peasants, but would not exchange it for that of his poor Welsh countrymen. Welshmen need not fear that their language would ever die out, and if it did, let them be of good cheer, for the time would come when all Christians would meet together where only one language would be spoken, and that most likely would be Welsh. (Laughter and applause.) Referring particularly to the meeting, he said that, seeing that the Welsh always enabled their countrymen to worship in their mother tongue in the great hives of industry in England, it was only right and just that the English people should help to provide similar accommodation for the English immigrants into Wales. As an evidence of the growth of Nonconformity in Wales during the century, he said that while in 1775 there were only 171 Nonconformist places of worship in the Principality, there were at present no less than 3,600. From 1850 to 1870 1,315 chapels had either been built or enlarged by three Nonconformist denominations, while in the same period the Established Churches had erected or extended 252 churches. (Applause.) He begged his English friends to bear with them if they were unwilling to abandon their mother tongue. As he had intimated, he did not look upon the influx of English people into Wales as an unmixed good. The fact was that in proportion as the English language spread, the moral character of the people deteriorated. He did not ascribe that to the English language. No!



it was owing to that state of things for which they were seeking a remedy in the work which had been inaugurated that day. Ample accommodation was provided for the religious wants of the Welsh-speaking portion of the population, and now they desired to provide for those who had lost their knowledge of Welsh, or who had come from England to reside in the northern counties of Wales. (Loud applause.)

The meeting was also addressed by the Revs. S. Pearson, M.A., (Liverpool), J. H. Wilson (London), E. H. Evans (Carnarvon), J. C. Gallaway (London), S. Kennedy (Keighley), and W. Armitage, Esq. (Manchester).

Subscriptions of 100*l.* each to the funds were promised by Messrs. Henry Lee and W. Armitage, of Manchester, and additional promises made, which give the Union already a guaranteed income of 300*l.* a year—a sum hardly sufficient to give the Society a fair start.

The Rev. Edwin Baker, of Manchester (formerly of South Shields), has accepted an invitation to become the minister of the Old Chapel, Strond, Gloucestershire.

THE WESLEYANS are about to commence a "mission" in London. They will hold "revival" meetings, not on so large a scale as the Moody and Sankey gatherings, but they will extend over a larger area, and a considerable number of ministers and laymen will take part in them.

OSWESTRY.—A series of very successful services have just been held in connection with the fourth anniversary of Christ Church, Oswestry. The services were held on Sunday and Monday, October 15 and 16, the preachers being the Rev. W. C. Stallybrass, of Brixton, and the Rev. Watson Smith, of Wilmslow. The collections, which were devoted to the reduction of the debt on the building, were most liberal, amounting altogether to 402*l.*

CONFERENCE HALL, MILDMAY-PARK.—The various organisations in connection with the Mildmay-park Conference Hall are now in active operation for the winter. Foremost among these is the men's night school. A fortnight ago, when the Rev. D. B. Hankin delivered the opening address, 271 were in attendance; but now the number has increased to 384. Mr. Proudman's popular Psalmody class has also recommenced, with from 400 to 500 members, and will be continued every Tuesday evening throughout the winter. One of the largest Sunday-afternoon congregations in London assemble here, attracted from time to time by various courses of lectures of an expository character. A new course has just been commenced by Mr. Kirkham on the Book of Joshua, under the title of the "Story of the Conquest."

CHURCH WORK IN SHEFFIELD has received an immense impetus by the recent mission. The Archbishop of York addressed on an average three meetings every day, and altogether several hundred services were held. Several new churches were consecrated; three, at Felkirk, Handsworth, and Highfield, having cost nearly 30,000*l.* It is now further announced that the parish church is to be restored at a cost of 12,000*l.*, given by one lady; that a brewer will erect a church at Ranmoor, to cost 13,000*l.*; that another gentleman, who has already given over 100,000*l.* to the Church in that district, has given land for another church, and that a building fund of 60,000*l.* is being subscribed. The mission week was terminated by a meeting of nearly 5,000 working men, who were addressed in Albert Hall by the Archbishop, who ridiculed the materialism of the day, saying that its theories were wholly inconsistent with the ever-manifested desire of the human race to worship something, and the belief in a future state.

AMERICAN MISSIONS.—The American Board of Foreign Missions has recently been holding at Hartford, Connecticut, the sixty-seventh annual meeting. The receipts for the past year amounted to 465,442 dols. It is stated that the missionaries in Turkey have occupied a very delicate position, but they have conducted themselves so prudently as to maintain their work and influence unimpaired. More than 12,000 children and youths are receiving Christian instruction in Sunday-schools, and much Christian literature has been distributed throughout the empire. The pages of printed matter for the Turkish Missions are described as reaching an aggregate of nearly seven and a half millions. It is stated that a striking feature of the Indian and Ceylon Missions during the year has been the increased interest in the work among women. In Ceylon women missionaries are warmly welcomed in every home, and native Christian women have become very efficient helpers. Steady progress has been made by the missions in China, education being there, as in India and Turkey, a valuable auxiliary to evangelical work.

CONGREGATIONALISM AT WILLESDEN.—The old chapel at Queen's Town has undergone another change. The small confined pulpit has been removed and a neat platform has taken its place. All has been done that ingenuity can do to improve the structure. Since Mr. J. Finch has taken the charge of the church the attendance has increased greatly; indeed, we understand the place has been crowded at the evening services. On Thursday week a meeting was held to give Mr. Finch a hearty welcome. As usual it commenced with a tea, and at half-past seven o'clock followed the business of the meeting. Mr. T. L. Worth occupied the chair, and, after cordially welcoming Mr. Finch, several gentlemen of the neighbourhood addressed the meeting, which was large notwithstanding the downpour of rain at

the time. The chairman in the course of his remarks said it was high time the Nonconformists lifted up a standard against the practices in some of the churches in and about London, where confessional boxes, crossing, and all that sort of thing were to be seen daily. He would advise the formation of a society to improve the minds of young men; by this means they would be trained to take a part in public meetings. He further remarked that some effort should be made at once to erect a large and handsome church in the immediate neighbourhood, and if the foundation of such a building could be laid by that day twelve months he would give 100*l.*, and had no doubt there were many others who would do the same. Mr. Finch explained what he intended to do in the future—simply to preach the Gospel and seek the welfare of his neighbours—he had many plans which he submitted to the meeting which appeared to give entire satisfaction. A correspondent expresses his belief that the building of the proposed new church will be taken up most heartily, and thus the challenge of the chairman will be accepted.

THE METROPOLITAN TABERNACLE.—In accordance with a request from Mr. Spurgeon, the congregation at the Tabernacle on Sunday night scrupulously refrained from attending the service. The request was preferred on the preceding Sunday in furtherance of a scheme last year devised by Mr. Spurgeon for the congregation to stay away four times a year with the object of acquiring fresh ground to work in. Sunday was the second quarterly appropriation of the building to the general public. The doors of the Tabernacle are usually thrown open at six o'clock; but on Sunday night a crowd began to assemble at half-past five, and by ten minutes to six it had grown so dense that in order to prevent its overflowing beyond the railings, and so interfering with the street traffic, the doors were straightway opened. In little more than a quarter of an hour every seat appeared to be occupied, and by a quarter-past six the aisles were thronged. It is supposed that nearly 7,000 persons were present. All classes, says the *Daily News* report, from which this account is borrowed, were represented, from the lady in silk to the wearer of carefully preserved print calico, and from the man in broadcloth and fine linen to the costermonger ineffectually disguised in a frock coat. Mr. Spurgeon opened the service by a brief prayer, in which he referred to the several conditions of men who (he surmised) were present, praying for each specially, and leading up to the fervently-spoken petition, "O, Lord! save the whole Tabernacle full of people!" Then, upon his invitation, the whole congregation rose, and with hearty goodwill sang the "Old Hundredth." After this Mr. Spurgeon read a portion of the eleventh chapter of Matthew, choosing as an appropriate exordium the fifteenth verse, "He that hath ears to hear let him hear." The reading of what elsewhere would be called the lesson was accompanied by a running commentary of homely explanation and earnest exhortation. Another hymn, heartily joined in by the congregation, a second and longer prayer, and then Mr. Spurgeon began to preach, or rather to talk to the manifestly interested crowd. He took as his text the three last verses of the chapter from which he had read, and spoke about it in a simple and at times passionately earnest manner for the space of fifty minutes. The sermon was singularly free from those unconventionalities of style which occasionally mark Mr. Spurgeon's pulpit utterances. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," was the burden of the text, and the preacher was content with reiterating and varying this invitation, insisting on the illimitability of the proffered welcome, and dwelling on the perfection of the promised rest. The sermon was listened to throughout with never-faltering attention by the great congregation, to whom, seated or standing in whatever remote corner of the hall, the preacher's sonorous tones were as audible as if he were speaking to them across a table.

PRESENTATION TO THE REV. ROBERT BALGARNIE.—On Friday night a very interesting and unusual event took place at South Cliff Congregational Church, Scarborough. The Rev. Robert Balgarnie has been remarkably successful in promoting the cause of Congregationalism at the above-named watering-place, and he has also rendered most valuable aid in revival and other services in various parts of the country. At a *soirée* held on Friday evening, a handsome testimonial was presented to the rev. gentleman, as some acknowledgment of the success of his twenty-five years' ministry at Scarborough, and the high estimation in which he is generally held. Some 400 persons sat down to tea in the schoolroom and at the subsequent public meeting. Mr. Henry Wright, of London, presided, and most of the Nonconformist ministers of the town were upon the platform, besides the mayor and other gentlemen, the Rev. Newman Hall (London), the Rev. James Parsons (Harrogate), &c. The proceedings commenced with the singing of a hymn, given out by the Rev. J. S. Hall, after which the Rev. E. L. Adams, pastor of Eastborough Congregational Church (the original Independent Church of the town) offered up prayer. Mr. George B. Dobson, the senior deacon, read a letter from Archdeacon Blunt, the vicar, apologising for his inability to attend, but he was glad to subscribe to the testimonial, as expressing his appreciation of the high character and Christian work of Mr. Balgarnie, and acknowledging the hearty welcome he (the vicar) received from him when he came to the town.

The Rev. R. Brown Borthwick (All Saints), Rev. J. Thornley (United Methodist Free Church), Rev. M. Staman (Primitive), Sir Harcourt Johnstone, Bart., M.P., and others sent kind letters, apologising for not being present. The Chairman, at some length, reviewed the career of Mr. Balgarnie, and spoke of his catholicity and zeal, and of his eminent services to Congregationalism and the cause of Christ. The Rev. J. Sidney Hall (the Mayor), and the Rev. J. Cranwick (Wesleyan), expressed similar sentiments, after which Mr. Dobson stated that five ladies had subscribed the silver salver which he then produced, upon which Mr. Michael Hick placed 600 guineas, which the Rev. J. Parsons presented to Mr. Balgarnie. Mr. Balgarnie at great length reviewed his labours, and said the South Cliff Church and schools had cost 18,400*l.*, and that 25,000*l.* had passed through his hands for various objects. He received the call of a church of only nineteen members, and after a few years it was found that the Bar Church and Town Hall would not contain the Congregationalists. Then it was decided to look out for a site on the South Cliff; and having done so, he met Sir Titus Salt one day, and he said, "That's it; and I should like the privilege of paying for it." This encouraged the friends to go forward. Various other matters were referred to which had engaged his attention. The Rev. Newman Hall having addressed the meeting, the proceedings were brought to a close.

CONGREGATIONAL CHURCH, GREENFIELD, MANCHESTER, BRADFORD.—Very few districts in Bradford have increased with the same rapidity as that of Manningham. New streets and new terraces of houses have arisen with almost marvellous rapidity, and, despite the badness of the staple trade of the town for the last two years, houses still continue to arise on every hand. Twenty-five years ago the Congregationalists of Bradford, with true Christian foresight, determined to erect three new mission churches, one at Manningham, one at Lister Hills, and the other at Bowling. Thanks to the energy and perseverance of the Rev. J. K. Nuttall and those who assisted him, Bowling, although built ten years after that of Manningham, was the first to enlarge their borders by building a school for 600 children and increasing the accommodation of the church to 800 sittings. Lister Hills, owing to the earnest preaching of the Rev. Joseph Harley, which was ably seconded by the brethren in the neighbourhood, enlarged two years ago their church to 1,000 sittings, and built excellent schools, for 700 children. Various plans had been suggested, and even prepared, for the enlargement of the church at Manningham. But these one by one had been given up, and it was finally resolved, some eighteen months ago, to build a new church upon the site of the first one. The mission church was cold in winter and oppressively hot in summer, because there was no inner ceiling between the roof and the floor to prevent draughts. It was also badly lighted, ill-contrived, and very unsuitable for a place for Divine worship. All these disadvantages have been obviated in the new building, which is light, airy, and thoroughly adapted for a church for Congregational worship. Nearly all the woodwork is of pitch pine, which being varnished, looks very well. At a cost of 25,000*l.* a new church, to hold 950 people, comfortably seated in cushioned seats, has been erected upon an admirable site at the junction of four roads. The following ministers have taken part in the opening services, the Revs. Dr. Campbell, Dr. Pulsford, Dr. Mellor, E. Herber Evans, J. G. Rogers, B.A., T. G. Horton, R. Balgarnie, W. O. Simpson (Wesleyan), J. Dann (Baptist), and the pastor, the Rev. James Bruce. The opening services were brought to a conclusion on Saturday, when 550 people sat down to an excellent tea. Afterwards a public meeting was held in the church, over which the Mayor of Bradford (Mr. Wilson Sutcliffe) presided. Addresses were delivered by Mr. Alderman Law, treasurer of the Yorkshire Congregational Union, Mr. Thomas Robertshaw, and the Revs. T. G. Horton, S. Kennedy, James Dann, and others. Mr. Eli Carter, the treasurer, gave the financial statement. The receipts at the opening services had realised over 300*l.*; the ladies' working party, 230*l.*; and the Sunday-school, 210*l.* About 1,800*l.* was still required to free the church from debt, and the various speakers thought that that was no great obstacle and would soon be removed. The Rev. James Bruce expressed the obligations they were under to the Wesleyans, the Baptists, and other friends, who had shown hearty sympathy with them in their endeavours to meet the increase of the population, which now numbers nearly 30,000 souls. It is to be hoped that another church will soon be built.

HANTS CONGREGATIONAL UNION.—The autumnal meetings of the Union were held at Above-bar, Southampton, on the 17th and 18th inst., under the presidency of the pastor, the Rev. H. H. Carlisle, LL.B. The Watts Memorial Hall and its adjacent rooms, erected by this church during the past year, afford excellent accommodation for such assemblies. On the first day the Sunday School Union met in the hall, Mr. G. Dowman, chairman. The report given by Mr. Trippe was very encouraging—number of scholars, 12,123; teachers, 1,270; schools, 86. The Rev. J. M. H. Valentine, Winchester, delivered an excellent address on the "Teachers' Work and Preparation," which was followed by a lively debate. The General Union met for business on the 18th, when the president gave an inaugural address on "Power to Work for Christ," showing that the conditions of life pre-



sented to the members of Congregational churches were very favourable to having such power largely. The treasurer's report showed an expenditure of 937l. 9s. 6d. for the year. The general secretary, the Rev. J. E. Flower, M.A., read the annual report, which stated that the work of the Union was steadily growing in importance and interest. Signs of vitality and growth in the churches were manifold—such as the building of class-rooms and the diminution of debts. The church at Sandown, planted by the Union not long since, was reported as being self-sustaining and no longer needing grants in aid. The urgent need for manse was dwelt upon, and attention directed to the finance scheme of the Congregational Union of England and Wales. The evangelistic committee's report was presented by the secretary, the Rev. J. W. Walker, B.A. It spoke of the work done as highly satisfactory, and advocated the claims of this department of labour on all the churches. It stated that the ground already occupied by other evangelical agencies was consistently avoided, the aim being to carry the Gospel to those who would otherwise be without it. Mr. T. J. Hankinson reported that three churches had already availed themselves of the generous offer of an unknown friend to pay one-third of the debts of the county provided that the remainder were raised within three years. Those churches were Fareham, Alresford, and Gosport. The following resolution on the use of alcoholic drinks at the dinners of the Union was proposed by the Rev. W. Robertson, seconded by Mr. Lane, Christchurch, and after some discussion carried unanimously:—

That this meeting, desiring to express its sympathy with the work of temperance reform, recommends the disuse of alcoholic drinks at the public dinners of the Hants Congregational Union.

A resolution expressive of sympathy with the oppressed Christians in Turkey, and urging the necessity of securing for them administrative independence, was carried unanimously on the motion of Rev. J. E. Flower, M.A., seconded by Mr. B. Nicholson, Gosport. The final revision and adoption of new rules completed the business of the session. The public dinner, attended by upwards of 200, was without the usual accompaniments of stimulating drinks. Sentiments of loyalty to "the Queen," the "Christian Ministry," and the "Hants Congregational Union," were proposed and responded to in suitable speeches, there being present several brethren of other denominations. A vote of thanks to the entertaining church brought the proceedings to a close. In the evening a public meeting was held in the Memorial Hall, chairman, Mr. W. O. Purchase, Mayor of Romsey, in the absence of the Mayor of Southampton. Addresses were delivered as follows: "Civil and Religious Liberty" by Mr. H. J. Orchard, Newport, I.W., "The Snares and Sins of Social Life" by Rev. R. A. Davies, "The Evangelistic Duties of our Churches," by Rev. J. W. Walker, B.A.

### Correspondence.

#### HISTORICAL BLOTS IN MR. HARWOOD'S VOLUME ON "DISESTABLISHMENT."

To the Editor of the Nonconformist.

SIR,—The latest champion of State-Churchism is Mr. George Harwood, who has issued a volume of more than 400 pages, of which, at least, one-third is historical. On the first blush it would be presumed that the historical part would be crowded with footnotes and brackets, but the reader does not get far before he is startled to find it strangely bare of proofs, and Mr. Harwood treating historians and authorities as a cookmaid treats dish-water. He abjures authorities (except occasionally when the inverted commas are superlatively needless), and is abjured by them. If his subsequent argument is as rickety as his history, no wonder that four Church papers have tumbled the book overboard. While reading it, I have noticed a few blots on which, with your leave, I will put my pen.

##### 1. On p. 54 Mr. Harwood writes:—

Two things prove that the Papal power was very weak in England about the time of the accession of Henry VII. For the opportunity when the country was weakened by civil war, and the attention of the State was distracted and its energy absorbed was just such a one as the Court of Rome would have eagerly taken advantage of, had there been any hope of success. Also during this struggle neither party thought it worth while to treat for the Pope's help, as they would certainly have been eager to do, had they believed it would have been good for much.

Now the reason why Rome let England alone was that she was distracted and her energy absorbed by home struggles. The vast rent in the Papacy lasting nearly seventy years, followed by the schism which distracted the Latin Church for forty years, had created factions which kept Rome in uproar and bloodshed, and in this plight how could the Pope embroil the fray a thousand miles off? The seventieth chapter in Gibbon's "Roman Empire" settles this point conclusively against Mr. Harwood's statement. That neither party

treated for the Pope's help is incorrect, Hume ("English History," chap. 24) telling us:—

The King was so little satisfied with his own title, that in the following year he applied to Papal authority for confirmation of it and as the Court of Rome gladly laid hold of all opportunities which the imprudence, weakness, or necessities of princes afforded it to extend its influence, Innocent VIII., the reigning Pope, readily granted a bull in whatever terms the King was pleased to desire. (See also Acta Regia III. 44.)

"The Papal power" so far from being "very weak in England about the time of the accession of Henry VII." was strong, a distinguished divine of Mr. Harwood's Church telling us that England "had been for above 300 years the tamest part of Christendom." This is blot one, and a perfect blot.

##### 2. On p. 59, I read:—

Therefore as soon as the Pope by summoning the King and Queen to appear at Rome assumed a power of jurisdiction inconsistent with the State's supremacy, Henry at once turned his back upon him, and sought the advice he required from the Licensed Societies. The fact that he did thus turn from the Pope proves how real the Reformation had already become, &c.

The obvious answer is, that even if Henry VIII. did seek the advice of these societies, it proves, not the reality of the Reformation, but the willingness of certain bodies to comply with a matter closely touching the King. But to speak of Henry "seeking the advice" of these societies is to misread history. Von Raumer ("Political History of England," i. 21) says:—"Certainly by far the greater number of opinions were against the marriage" (that of Henry and Anne Bullen). Collier ("Eccles. Hist." ii. 58) writes, "There are strong presumptions to warrant the belief that opinions were purchased." Hallam ("Const. Hist. Eng." i. 61) declares, "The greatest difficulty was found in the Sorbonne, where corruption perhaps had the least influence." Burnet ("Hist. Reformation," vol. iii.) testifies that "frightening threatenings" were employed to coerce the English Universities. Wood, the historian of Oxford, says, "It was an ill thing for a prince by his letters to frighten people out of their conscience, and by menaces to force them to say what must please him." This consensus about bribing and bullying for a favourable verdict, Mr. Harwood calls "seeking advice." This is his second blot.

##### 3. On p. 60 are these words:—

This frightened the clergy, who sent up a petition from the Convocation of Canterbury, in which the King was styled the "protector and supreme head of the Church and clergy of England."

The "Student's Hume" (p. 269) scarcely agrees with Mr. Harwood: "The Convocation knew that it would be vain to oppose reason or equity to the King's arbitrary will. They therefore threw themselves on the mercy of their Sovereign, and they agreed to pay 118,840l. for a pardon. A confession was likewise extorted from them that the King was the protector and the supreme head of the Church and clergy in England, though some of them had the dexterity to get a clause inserted which invalidated the whole submission, and which ran in these terms:—'In so far as is permitted by the law of Christ.'" Mr. Harwood's words, I think, would lead any reader to suppose that this act on the part of Convocation was voluntary, whereas it was the very reverse. This is blot three.

##### 4. On page 64 we find:—

Only the monasteries refused to take the oath of supremacy.

Incorrect. Fisher, Bishop of Rochester, refused, and his head was promptly sliced off by Holy Henry. This is a little blot, but it is blot four.

##### 5. On page 71 we read:—

The Queen's attachment to Protestantism . . . too well known.

Not well known by Froude, who writes (Hist. Eng. x. 2):—"Elizabeth was half a Catholic in theory."

Not well known by Burnet, who says she was wholly so in some material points of faith and practice.

Not well known by Lingard ("Hist. Eng." vol. vii. 329), who quotes from a MS. life of the Duchess of Feria, who was then an English lady, that "she (Elizabeth) prayed God that the earth might open and swallow her up alive if she were not a true Roman Catholic." Not well known by Neal ("Hist. of Puritans," i. 105) who declares, "She inherited the spirit of her father, and affected a great deal of magnificence in her devotions." Not well known by Bogue and Bennett ("Hist. of Dissenters," vol. i. p. 67) who wrote, "She abjured nothing in Popery but submission to a higher authority than her own, and was no further a Protestant than was necessary to make her half a Pope." Mr. Harwood's reading of Elizabeth's Protestantism is the fifth blot.

##### 6. On p. 73 I read:—

Out of nearly 10,000 beneficed clergy, not more than 200 left their livings on account of religion, showing how gently the transition from Mary's policy to Elizabeth's had been effected.

If Mr. Harwood had said, "showing how base, corrupt, and time-serving the clergy of that time were," he would have sacrificed his theory, but saved another blot. I thought that every student knew that the clergy were Papist (under Henry VIII., Protestant under Edward VI., Papist again under Mary, and once more Protestant under Elizabeth. Neal says:—"Most of the inferior beneficed clergy kept their places, as they had done through all the changes of the three last reigns, and without all question, if the Queen (Elizabeth) had died, and the old religion had been restored, they would have turned again." ("Hist. of Puritans," i. 133.) The reverend renegades, of whom the "Vicar of Bray" was a type, did not leave their livings, for the plain reason that their religion had left them. This is blot six.

##### 7. On p. 76 we read:—

We hear little of persecutions for belief, Elizabeth's reign comparing very favourably with her father's in this respect.

How does this square with Lingard ("Hist. of Eng." sixth edition, vol. vi. 257), who writes:—"From the defeat of the Armada till the death of the Queen, during the lapse of fourteen years, the Catholics groaned under pressure of incessant persecution. Sixty-one clergymen, forty-seven laymen, and two gentlewomen suffered capital punishment for some or other of the spiritual felonies and treasons which had been lately created. About 200 Catholics were martyred in Elizabeth's reign, excluding those who died in prison, exile, &c."? Hallam ("Const. Hist. of England," i. 148) writes:—"The public executions, numerous as they were, scarcely form the most odious part of this persecution. . . . The rack seldom stood idle in the Tower for all the latter part of Elizabeth's reign." The same measure was meted out to the Nonconformists. Ministers were committed to prison for daring to petition for redress of grievances. Laymen were fined and imprisoned by the bishops' courts and by the Royal Commissioners for no other offences than absents themselves from their parish church, or visiting friends shut up in gaol. Not a few were burnt or hanged; Greenwood, Penry, &c. This bill of pains and penalties differs little from the indictment furnished by Henry VIII.'s reign, and proves Mr. Harwood's statement inaccurate. Distorted history may whitewash Elizabeth, but it cannot wash her white.

##### 8. On p. 81—

It (i.e., the Church) is not on this account to be held responsible for the mistakes of the Crown, any more than a man caught in a storm is accountable for the faults of the wall behind which he shelters himself. It is true the Church did in some degree help the schemes of Charles by preaching in favour of forced loans and Divine rights and passive obedience. Still, this was not carried on to anything like such a great extent as is often represented, &c.

Here Mr. Harwood ought to give proof, but he hasn't offered a scrap. His statement is upset by the following extract from a little book (entitled "Two Hundred Years Ago" (the very beef-tea of the ecclesiastical history of that time), by the Rev. D. Mountfield, Incumbent of Oxon, Salop, who on p. 29 says, "But the true authors of its sufferings (he is referring to the sufferings of the Anglican clergy when dismissed by Cromwell) were the Bancrofts, Neils, &c., with their slavish sermons and speeches, their obstinate resistance to reforms, their arrogance and tyranny, their branding irons and barbarities, cowering the free spirit of our forefathers, presumptuously checking the ancient laws, labouring to exempt priests from the magistrate, alighting the majesty of Parliament, and seeking to thrust the laity under a despotic monarch." The Church is to be held responsible for the deliberate deeds of darkness thus testified to by one of its members. Or if we open the page of history further on, Rapin (vol. ii. p. 741), and Hallam (vol. ii. p. 411), and Burnet (vol. iii. p. 7), and Neal (vol. v. p. 2), declare that not only the clergy, but also large numbers of Church laymen were ready to establish arbitrary government under a Protestant sovereign. In the presence of such testimonials Mr. Harwood's "wall" theory assuredly goes to the wall.

May I add that if the transference of these jottings and notes to your columns will in any measure help to show the desperate shifts to which even educated defenders of State-Churchism are put by history, I shall try to forward another bundle of Mr. Harwood's blots?

I am, yours sincerely,  
FRANCIS GEORGE COLLIER.

Horwich, Oct. 23, 1876.

#### RURAL NONCONFORMITY FROM AN AGITATOR'S STANDPOINT.

To the Editor of the Nonconformist.

SIR,—The recent discussions in the Baptist and Congregational Unions, and the trenchant article in



your last number, have, I hope, rather stimulated than exhausted the interest of your readers in regard to the position of the Free Churches in our villages. Nonconformist ministers and deacons have spoken; I should be glad if you can find space for some remarks from a Nonconformist agitator, who by personal service can claim to be something more than a political Dissenter. Having during the last two or three years passed half my Sundays, and on an average two days a week, in the villages, and having mixed constantly with the common people living therein, I venture to think I have some acquaintance with the subject.

Of the extent and audacity of the conspiracy against religious freedom there can be no question. The complaints of the leaders of the Nonconformist bodies rather understate than overstate the case. The conspirators are wary, they dread publicity, they are skilled in all the artifices of intolerance, and in the great majority of cases their Jesuitical cunning is such that anything like legal proof is impossible, though the sufferers and their neighbours know full well the exact state of the case. For instance, I was in a village a few weeks ago when I met with an intelligent workman who had just before been compelled to leave a cottage belonging to a landowning parson. We entered a cottage close by, when a woman volunteered the information that she had also been turned out, simply because she sent her children to the Methodist Sunday-school. The same day I saw the parson, who denied the truth of the statement. The people then showed me an advertisement in the county paper by the same parson, advertising for a tenant, in which the words appeared, "Must be a Churchman." In the case of the woman legal proof might be difficult, but with that advertisement before me I could see plainly enough that the woman's statement of the case was substantially correct. Not long since I supped at the house of a village tradesman, a Wesleyan local preacher, who had just before been evicted. He had been in business nearly twenty years, had greatly improved his premises, was respected by everybody but the parson. He had received notice to quit, but was told by the agent it was a mere matter of form; and he stayed on, but at the last moment was told he must clear out at the expiration of the notice. If the man had not contrived to hire about the only house in the village not belonging to the squire, he would have been ruined. As it was the squire's lady used every effort to obtain a new tenant in the same line of business, to start in opposition to the old tenant, whose only crime was Nonconformity. No doubt the squire would get up some sham pretext why the man was turned out, but it is a notorious fact that whereas twenty years ago nearly all the farmers on the estate were Dissenters, one by one they have been got rid of. I could give scores of similar instances where the persecuting action of the landowners is a matter of moral certainty—moral certainty which rests not upon the *ex parte* statements of the sufferers, but upon the universal belief of their neighbours.

Almost wherever I have gone, I have found overwhelming proofs that the Church has lost its hold of the common people in the rural districts. This is partially due to Ritualism, but far more to the widespread conviction among the people that the Church of England is the Church of the rich, and that the parson is generally the active or passive ally of the squires and large farmers. As the Bishop of Oxford not long ago sadly admitted, as one result of the labour agitation, the labourers have left off going to church. Again and again I have been in the parish churches of large villages where the labouring men present could be counted on the fingers of one hand, and I have visited villages where the voluntary attendance even of the women is so small, that, as I was informed, people are actually paid to attend, in order to make up a decent congregation. I do not say this exultantly. If I view such a state of things with any satisfaction, I feel much greater regret that the Church of England has so far divorced itself from the affections of the common people. But, look at it as we may, the chasm between the parsons and the labourers is deep and wide, and is likely to become yet wider and deeper; for while political Tories have sagacity enough to bid for the support of the people in whose hands is an ever-broadening suffrage, the ecclesiastical Tories are foolish enough still to lean upon the support of the privileged classes. The common people in the villages have dropped away, and are rapidly dropping away, from the Church; what shall be their religious future must be decided within the next few years.

They are not yet alienated from the Gospel; on

the contrary, I have always found them eager to listen to it. Often during the Sundays of last and the previous summer I have preached to congregations of several hundreds, the majority of whom have been men. It is a common thing for Union delegates to do the same thing, a service for which they are in no way paid; and scarcely ever do they get poor congregations, unless it be on a wet Sunday. Our services are held generally in the open-air, partly because village chapels are too small, partly because the doors are often locked against us, not on account of our heterodoxy or our tendency to preach political sermons, but because we are agitators. I regret the want of cordiality on the part of official Dissenters in these places, though it is a small matter to us, and lest the fact be called in question, I may add that I have never had the opportunity of using a Baptist building, and only twice a building belonging to the Congregationalists.

The free churches have now a splendid opportunity, and, to a large extent, we, the agitators, have created it. I rejoice at the action of the Congregational Union, and trust it will be most fruitful of good results. Equally satisfactory was the friendly tone of that body towards us. Let us have more of this in the counties. We want no man to aid us who is not in agreement with us. We can do our own work, we can fight our own battle, even without our natural allies. Our movement grew up without patronage, and it does not require it now. But the hearts of the people are with us, and those who treat us as friends will not lack their reward. There is the question of rooms, for instance. The letting of a room does not involve agreement with those who hire it. Our men meet once a fortnight or once a month for business purposes; they must meet somewhere, even if it be in a tap-room. I am speaking of business meetings only. As for our public meetings, I am quite content that we should be served as the Mayor of Plymouth served Messrs. Dale and Rogers. Depend upon it that those who serve the common people even in such a small matter will have no reason to regret it.

But I have not yet touched the point on which I especially wished to speak, and I entreat the leaders of the Congregational and Baptist bodies to take it into their serious consideration. I have found in the various counties that the chapels and preaching rooms of the several Methodist bodies are very numerous, and those of the Baptists and Congregationalists comparatively few. In London the former are weak and the latter two bodies strong; in the rural districts the reverse is the case. Why? I answer unhesitatingly, because the latter have not used the mighty powers of lay preaching to anything like the extent they might have done, and unless they make use of their unused power they can do comparatively little. I know all the objections that may be raised to the ministrations of half-educated men. When I am at home I have the privilege of listening to one of the most thoughtful and eloquent preachers in the Congregational body, but I have often listened with delight to the rough and homely discourses of men who labour with their hands all the week long. Those who can learn nothing from such men are to be pitied. When even bishops are longing to call forth preaching power in the laity, surely the free churches should not be behind. Guard your pulpits as carefully as you please, so that all things be done decently and in order, but let every effort be made to call forth whatever power now lies waste. You have made a great step in advance by refusing to be bound any longer by old, narrow traditions of Independency. Cannot you learn something from Methodism as well as from Presbytery? As Mr. Dale put it at the Congregational Union meeting in 1869—"Hearken, my beloved brethren, if God hath chosen the poor unscholarly man, rich in faith, in energy, and zeal; if God hath given him the spirit of power, and of love, and of a sound mind; if he has received of God the spirit of wisdom and revelation—who art thou that judgest another man's servant? To his own master he standeth or falleth. Yes, he shall be holden up, for God is able to make him stand."

I plead for the utilisation of the unused power, which is already well and wisely used to some little extent in some of our churches, not in any way to supersede our village pastors, but to assist them in extending their work. It can be used with greater care and with stricter limitations than are usual with our Methodist friends. But let it be called forth. We who believe that where the Spirit of the Lord is, there is liberty, we who are never tired of using the words of Moses—"Would to God that all the Lord's people were prophets"—should be faithful to our principles, and call forth

the latent power. The power is within our churches if we will only evoke it. It has done a mighty work for God where it has been used already, why not develop it yet further?

I am, Sir, yours faithfully,

A CONGREGATIONALIST.

#### ELEMENTARY EDUCATION AND VILLAGE CHURCHES AND PASTORS.

To the Editor of the Nonconformist.

SIR,—Friends residing in the towns may be pleased, or rather may not be pleased to hear how the Education Act of 1870 has affected Nonconformity in the villages.

Mr. Forster, by the sectarian leanings of the Act, by the way in which he passed it through the House, and by the spirit and manner in which he administered it during his term of office, has excited those feelings of displeasure among us, that are always excited by those who betray the vital interest of their friends into the hands of their enemies on critical occasions.

At the present day we generally have to do, in these rural parts, with the Ritualistic clergy, who are wily and unscrupulous enough to take every advantage of Education Acts, or of anything else that will aid their priestly purposes. The Ritualistic clergy, I should think, are in proportion of twenty to one of the Evangelicals. Ritualists now generally succeed the "High and Dry Clergy." These "High and Dry" men of the past generation were most of them men of honour, and were above doing anything mean, shabby, and ungentlemanly; but the Ritualists are not so, they frequently practise the most crafty, dishonourable, Jesuitical tricks and dodges to further their priestly schemes. They generally succeed in insinuating themselves into the favour, friendship, and confidence of the squire's wife and daughters; and they will use them to influence the squire to weed the parish of the Dissenters whose faith they cannot subvert, so that they might not influence the church-going Protestants to oppose their Ritualistic innovations; and they will use those ladies for school proselytising and Romanising purposes. Their visits to the labourers' houses, and their gifts and charities, are so used as to help to root up Dissent and Protestantism in their parishes, and bring back the people to the degradation and servility of the "Dark Ages."

The Education Act of 1870, coming so soon after the disestablishment of the Irish Church, and the repeal of the Church-rates, frightened the parish clergy in the rural districts, and in their alarm they set themselves to work to provide the school accommodation required by the Act, so as to keep the dreaded school boards out of their parishes, and they succeeded too well for the educational welfare of the children of the villages. Over the religious instruction of schools, (and not a little of it is given), they are absolute masters. The teachers are their tools. The "Conscience Clause" is unknown, unused, and too metaphysical for the simple apprehension, and too formidable for the courage of the pauperised and downtrodden labourers. To the school of our village, either the vicar or his curate (in his surplice generally), comes to open the school, and all the children, the Dissenters and those that are not, are drilled in the creed, tones, forms, and movements of Ritualistic worship, and on Saints' Day, I have frequently seen them all marched off to church. And they are not satisfied with the powers of manipulating Dissenters' children on the week-days; they do all they can to prevent them from attending our Sunday-schools.

Before the Act of 1870 came into operation the vicar of this parish, one Monday morning, I believe, went into his Church school, and asked a little girl where she went on the Sunday? "To the Independent Chapel, sir," was her answer, "Then you must go there on week-days" were his noble and kind orders. Some time before, one Sunday afternoon, he met one of our Sunday-schoolers returning home from school, "Where have you been?" he asked her. "At the Independent Sunday-school, sir." "Then you must go there on week days." She did not go to his school any more, but had to go miles away to another school. In 1870 the vicar ceased trying to frighten Dissenters' children from their Sunday-school by his surly, insolent intimidation, and began to try to catch them with guile. He opened a bank on the Sunday afternoon in the Church school, and to every penny any child deposited in it he added a halfpenny. By this dodge, and by his curate visiting and persuading the parents, we lost about



thirty or forty Sunday-scholars from our school. We worked away and recovered our numbers a little; but during this last year the vicar, by means of his daughters, curate, the curate's mother, and others, has succeeded in enticing twelve or fourteen children from our Sunday-school. Several of the boys and girls in the Church choir have been until lately our Sunday-school scholars—and the boys are dressed in surplices and petticoats. Each boy has received a new suit of clothes, and each boy and girl receives twopence a service—fourpence a Sunday,—and a penny each night in the week that they practise. Some day I may tell you how the vicar gets the money. Here is an instance of proselytising knavery. The curate's mother goes to a labourer's house; after a few compliments, by which she endeavours to insinuate herself into the confidence of the labourer's wife, "Dear me," she exclaims, "you have a large family!" "How many children have you?" "Eight, ma'am." "Are all at home?" "Yes, ma'am." "Well, you must have a great deal to do—a great deal of making and mending; could I help you a little? I have a sewing machine, and I could soon make a frock for that little girl, and I could manage to knit a pair of stockings for this little boy." "Thank you, mum," with a curtsy, "I shall be very much obliged." The frock is made, and on the Sunday morning when the child has just put it on to come to our school in, the curate's mother calls at the house, and says to the parents, "I am going to the Sunday-school, and I have a class of little girls, about the size of this little one, and I should so like her to be in my class; cannot she go with me?" The parents think of the frock, and hoping to get frocks for the other children, or other articles of clothing, they consent for the child to go; they can do no other. By similar means the other seven children are drawn from our Sunday-school. The fact is, many of the unconverted people of these villages are so degraded that they will sell themselves or their children to Ritualism, or to the highest bidder, of any other ism under the sun. There is a pupil-teacher in this school; he belonged to a Dissenting family, but when he became a teacher both he and his parents left chapel and went to church.

The education of the children absorbs almost the entire care of the Ritualists. They do not seem to care for anybody else but the young. Poor, old, worn-out people, who have worked hard from eight years old to seventy are driven away to the workhouse, or left to starve, or for anybody to see to them that likes. They are no good for the priest. It does not matter to him what becomes of them. He cannot manufacture them into Ritualists, or use them to buttress up his crazy Church, or train them to defend the Church against the rude assaults of you wicked disestablishmentarians. Lord Sandon's Act will please our vicar, he being parish guardian. His bliss will be complete, he will not need to depart this life for its completion. But I hope the Nonconformists of Great Britain will not give sleep to their eyes or slumber to their eyelids until they obtain a system of national education free from sectarianism and from priestly control.

I remain, yours truly,  
A COUNTRY PASTOR.

October 14, 1876.

#### THE EASTERN QUESTION.

There was an extraordinary panic on the London Stock Exchange on Thursday, owing to a variety of sensational rumours, all pointing to the probability of a great war in which England would be involved. Consols declined 2 per cent. Russian stocks were quoted 7 to 8 lower during the day, Hungarian 6 to 7, Italian 4, French Five per Cents, 1½, and Turkish 1 to 2. The scare seems to have been felt at Berlin, Vienna, and even in New York. One of the causes of the panic was the following Reuter's telegram dated "Vienna, October 17":—

In well-informed quarters it is believed that an alliance between Russia and Austria is on the point of being concluded. According to the terms of this alliance, Russia would make a military intervention in Turkey should the latter Power refuse a short armistice, while Austria, for the time being, would observe neutrality. Russia, in that case, would not remain in the Turkish provinces occupied by her. Should, however, events lead to the overthrow of the Ottoman Government, Russia, in conformity with the arrangements previously entered into with Austria, would yield to the latter Power such extensions of territory as she might claim on the ground of her general as well as her commercial interests.

The Vienna correspondent of the *Times* says that official inquiry has been made, and that no such telegram was sent off from that city! The other canards which gave rise to the scare were to the effect that the Naval Reserves had been called out;

that the Government, awed by the grave aspect of affairs in the East, had resolved to reassemble Parliament forthwith; Lloyd's had been called upon to supply "instantly" a list of all sea-going steamers capable of conveying troops; "confidential orders" had been given by the War Office to the Commander-in-Chief to have three army corps in readiness for immediate despatch to the Mediterranean; and lastly, Lord Napier of Magdala had been ordered "to hold himself in readiness at a convenient spot in the Mediterranean, from whence he may at any moment be directed to proceed with troops to Egypt."

On Thursday there was a meeting of the Cabinet at Downing-street, at which all the members were present. The Queen's Ministers, said the *Times* next morning, came together only to confirm by their common accord the conclusions at which the country has arrived:—

If the result be negative as far as any present action is concerned, this only represents the almost unanimous desire of the nation. There is to be no ultimatum or a contingent declaration of war. There is, moreover, to be no autumn session. In other words, the Cabinet did nothing which can justify the prevailing fears of a British participation in the war. It will be readily understood that this result does not involve any positive decision with respect to events which are still uncertain and a position which will change continually. It amounts only to this, that the existence of a virtual war between Russia and the Porte does not of itself create a state of things which calls for our interference; that we are not called upon either by the text of treaties or by any moral obligation to defend one of the two empires against the other. Whether at any time any British interest will be so compromised in the conflict as to call for action on our part is a matter which must be considered when the occasion arises, and with regard to which the Government and nation will reserve to themselves full liberty of action.

After the Council the various members of the Cabinet dispersed, some going as far away as Scotland. The *Times* of Monday roundly condemns the Cabinet Ministers for leaving Lord Derby alone in London. But was their presence really necessary? Perhaps they may have known that the prevalent stories as to immediate Russian aggression were unfounded. The Prime Minister has not, it appears, left town since the Cabinet Council.

Since then the Stock Exchange has recovered, and foreign stocks, even Russian, have considerably advanced from the lowest quotation of Wednesday. Amongst the reports current in the country was the following, which we quote as a specimen of the kind of thing which has excited uneasiness. It appeared in half-a-dozen papers on Saturday as "a special telegram from the reporters' agency:—

It was decided at the Cabinet Council on Thursday that in case of a Russian invasion of Turkey Constantinople will at once be occupied by 30,000 British troops. Should this be opposed by the Powers the policy will be to occupy Egypt, which will be defended by a line of troops in Syria, extending from the River Jordan to Alexandria. General Sir Charles Staveley, not Lord Napier of Magdala, will have the command.

Upwards of 150 half-pay officers of the British army have applied to the War Office for leave to join the Turkish army.

The actual diplomatic facts, so far as they can be gathered from the contradictory telegrams, are somewhat as follows: that Austria, which had previously declined the separate action with Russia proposed in the Czar's letters, adhered to the six months' armistice, and declined any proposal to occupy any part of Turkish territory; and that Germany declined the counter-proposal of the Porte. It has since been stated—or was believed up to Monday—that Russia had adopted an "ultimatum" to be presented to the Porte yesterday by General Ignatieff. It demands an unconditional armistice of six weeks' duration; administrative autonomy in Bosnia, Bulgaria, and the Herzegovina; and the carrying into effect of reforms under the supervision of Commissioners named by the Great Powers, protected by an armed foreign force from Mahomedan fanaticism. Germany, it is stated, has no objection to offer to a six weeks' armistice, and England, according to telegrams from Paris, will not oppose it, although, having previously pressed one for six months, she cannot now recommend the former proposition. The statement that England is opposed to giving military assistance to Turkey is said to have produced a considerable impression at Constantinople, and the Porte not considering itself in a position to make a stand against the military preparations of Roumania and Greece, is now said to manifest some disposition to yield to the demands of Russia. The following telegram to the Russian Agency, dated St. Petersburg, Sunday night, and which may be regarded as semi-official, was published on Monday:—

The pessimist rumours are in no way justified. We are able to affirm that the departure of Lord Augustus Loftus for Livadia and of General Ignatieff for Constantinople should be construed as a fresh proof of the efforts being made by Russia and England to arrive at a durable pacification. The Russian Government does not refuse to adhere to a prolonged armistice, but to support the proposal at Belgrade and Cettinge, where its intervention is confined to friendly counsels like that of the other Powers. Serbia and Montenegro have freedom of action, and have proved this. Judging by the strange language of foreign and even of some Russian papers, it would seem as if the seat of the Russian Government had been transferred to the banks of the Morava. Prince Gortchakoff's telegram expresses the frank opinion of Russia and re-establishes the limits of its responsibility. In Russia there is a sensible re-

laxation in the state of public opinion and in the situation of affairs.

While negotiations are still going on there has been actual fighting. It seems that on Thursday last the Servians sent a force to recapture Saitchar, but they appear to have been driven back. On the same day the Turks took the offensive, and attacked Buimir, on the left bank of the Morava, and the line from Veliki-Siljegovac to Gredetin. From these two points the Servians threatened the Turkish rear, and could they have pushed them further might have cut off their opponents' line of communication with Nisch and Sofia, their bases of supplies. After several hours' hard fighting, the Turks succeeded in driving back their opponents, who were weak in numbers, from the great extension of the lines, and because a part of the Timok army had been detached to attack Saitchar. The official telegrams from Constantinople claim that thirteen positions were taken. Although the Servians were driven back, the position of the Turks as an invading force was not thereby improved. Their rear is now more clear of an enemy which threatened to shut it in, but their front is blocked as strongly as ever by the Servian entrenchments from Kaonik to Alexinat. According to the special correspondent of the *Times* in the Turkish camp, the engagements, which lasted two days, took place amid pouring rain, and a battery shelled Alexinat. The Turkish attack on the strong position of Djunis was repulsed. Five Servian brigades were engaged.

Telegrams of Monday's date from Belgrade give details of the assault and capture of Krevet by the Turks, after three days' incessant fighting. It appears that the Turkish troops got possession of this position on Thursday last, but were dislodged by the troops of Tchernayeff on the following day. On Saturday, however, the attack was renewed, and the place definitively captured. The *Times* correspondent telegraphs:—

The Russo-Servian losses were about 1,500 killed and wounded, and the Turks, as they were the attacking party and constantly brought fresh forces, are supposed to have lost more. The new position of the Russo-Servian army extends from the low hill on the south of the Kruehovatz road on their right to the great hill opposite Djunis on the left, the centre being thrown back considerably on a gentle sloping elevation north-west of Kaonik.

Whether the reverse prove decisive depends largely on the temper of the troops. The new positions, if held resolutely, may render the battle of Siljegovatz less disastrous than some less sanguinary successes, the heights above Djunis on the left being very strong, and batteries being in such a position as to sweep the glacis in front, which has been cleared of trees, and also able to direct a heavy cross-fire on forces attacking the centre, which naturally is less strong.

The Montenegrins have succeeded in capturing Medun, that fortress having capitulated on Saturday. The garrison of 400 men with the guns and ammunition has fallen into the hands of the captors. Dervish Pasha has been forced to retire from Montenegro, his general levy in Albania having proved fruitless. Only 300 men answered his summons. The chief of the Mithridites replied that the state of his health did not permit him to take the field.

Prince Nikita is stated to have requested the foreign consuls, at a meeting held at Ragusa on Sunday, to dismiss from their minds any suspicion that Prince Milan and himself were not in agreement, or that he contemplated taking any isolated step whatever.

According to the correspondent of the *Standard* at Rome, no importance is to be attached to the rumours about the Italian Government shaping its Eastern policy with a view to territorial compensations in the Tyrol. The story, which is in itself utterly improbable, was originated mainly by clerical organs, in the hope of creating a difficulty between the Italian Government and that of Austria. It is officially stated at Rome that Italy has not in any way committed herself, and the report that she had accepted the six months' armistice appears to have been incorrect.

The independent press of Germany has become very outspoken against Russia. The *Vossische Zeitung* prints a very strong article, calling upon the German people to record a protest of the entire nation against the audacious provocation of war by Russia. The *Vossische Zeitung*, moreover, warmly recommends as a means of preventing the establishment of Russian hegemony, which would be a disgrace to Europe, a coalition between Germany, England, and Austria.

The *France* publishes a letter from M. Rosetti, the Roumanian Envoy in Paris, in which he says that he knows absolutely nothing respecting a treaty said to have been concluded between Russia and Roumania, and adds that he does not believe in its existence. M. Rosetti denies other statements respecting Roumania, and in conclusion, says that Roumania has always shown devotion and respect to France, which she considers as her benefactress. On the other hand it is reported from Belgrade, that most favourable arrangements were made with Roumania during the recent visit of its Envoys to Livadia. "Prince Charles is to be King of the Roumanians; in return for this, the most ample facilities are to be given for the passage of Russian troops through the Principality, and for ever 25,000 men furnished by the Czar to carry on the war, should war be declared by Russia, Roumania is to put in the field a quota of 5,000."

It is stated from Athens that the Greek Government will submit to the Chamber proposals for calling out 6,000 men for military service, and will



demand a war loan of 2,400,000*l*. The King has hastily left Vienna for Athens on the receipt of important despatches.

Nothing more is said about the mission of the Russian heir presumptive to Vienna, Berlin, and London, but the journey to Livadia of Lord Augustus Loftus is confirmed. He left St. Petersburg on Sunday. This is looked upon as a sign of an approach between England and Russia. On this subject the Paris correspondent of the *Times* gives currency to the following report:—

The English Ambassador, according to the same rumour, is commissioned respectfully to inform the Emperor of Russia that the British Government, in view of the inutility of its efforts to effect an understanding on the questions in dispute, did not think it proper to take again the initiative of a fresh negotiation; that England had discerned in the proposal of a six months' armistice only a sincere desire of offering the Powers all the time necessary to arrive at a full solution of the difficulties, and that, without being opposed to a shorter term which it had itself proposed, it could not join in the criticisms of which the Turkish proposal was the object on the part of Russia; that the British Government deemed it right to await the ulterior communications which might be addressed to it, and on which it might be called to pronounce, but that it believed itself able at once to declare that it would not feel itself attacked as long as in negotiations pursued by Russia no blow was struck at those portions of the treaties of 1856 not modified by the London Conference of 1871. The Government, however, would consider itself directly aimed at if in the future negotiations those treaties were subjected, either by acts or schemes, to a modification. Bulgaria may be considered one of the first lines covering Constantinople on the side of the Balkans, and strategists have always declared that an army posted in Bulgaria, or able easily to station itself there, might, by a sudden move, menace the route to Constantinople. If this is correct, it would seem that for Bulgaria to be in any but Turkish hands would be a blow at the subsisting treaties of 1856.

On Sunday afternoon Prince Milan's son was baptized under the name of Milosch, the Russian Consul, M. Kartsoff, acting as proxy for the Emperor of Russia, who is the infant's godfather. All the Consuls were present at the ceremony; but to the banquet which followed only the Russian Consul was invited.

According to the correspondent of the *Times* at Belgrade, who is strongly anti-Russian, 22,000 Russians are entered by name as having come into Serbia since the commencement of this war:—

The whole number of these Russians are now serving in the army. Some few of them became disgusted, and returned to their own country, a considerable number have fallen in the battle-field, after fighting with great bravery; some have not yet been enrolled, or if enrolled have not been draughted into battalions, but the great majority of them are in the flesh and wearing the Serbian uniform and fighting the battles of the Government on Serbian soil. The friends of the cause boast that before the end of next month Russia will have an army of 80,000 men in this country.

According to the *Soir*, whose information, as a rule, is trustworthy, Queen Victoria has addressed a letter to the Emperor of Germany, in which Her Majesty asks the Kaiser to intercede in order that Europe may be spared the misfortunes which a conflict in the East would bring about. The Emperor William, who forwarded the Queen's letter to Prince Bismarck at Varzin, has not yet answered it.

The British squadron at Halifax has been ordered to remain there until further orders, instead of proceeding as usual to the West Indies for the winter.

The Vienna correspondent of the *Daily Telegraph* says:—"It is generally considered certain here that the Emperor of Russia, in the Livadian councils, has been overborne by the predispositions of the Empress, the Czarevitch, and Prince Gortschakoff, all of whom, as I have already explained, favour the views of the national party."

An interpellation on the Eastern policy of the Austro-Hungarian Government, signed by 112 members of the Constitutional party in the Lower House of the Reichsrath, out of the 353 members who compose it, was laid on the table on Saturday. It declares an understanding between Austria and Russia indispensable, and is in favour of a policy of non-intervention and non-annexation.

Russia has abandoned her intention of raising a foreign loan. Should it become necessary, her Dutch bankers will probably advance a limited amount for a short space of time, upon the security of Russian railway stock.

Russia has prohibited the export of oats. A decree prohibiting the export of cattle is expected. A number of heavy guns intended for ironclads and fortifications on the sea shore have been sent to the Black Sea from St. Petersburg.

A financial panic prevails throughout Russia, and there has been an enormous depreciation of public and private stocks. The Berlin correspondent of the *Times* says:—

Five per Cent Internal Loans, quoted at nearly 260 in the summer, are now at 160, but could not be sold at that price; bonds of the St. Petersburg Credit Society, bringing 90 and more in ordinary times, are below 80; shares of the Russian Foreign Commerce Bank, which commanded 185 in July, are at 170; while the shares of the Central Real Estate Credit Bank have rapidly gone down from 93 to 70. What is worse, all these figures are merely nominal. The public besiege the banking offices at St. Petersburg to sell out, but as a rule their offers are declined. On October 18 and 19 nothing could induce bankers to purchase anything at any price. Worse will happen in a day or two should the Ignatieff mission really assume the bellicose character attributed to it. The crisis, as it is, is worst in the South-Western Provinces contiguous to the possible seat of war. A conference

of bank directors which assembled a few days ago at the office of M. de Lamanski, the governor of the National Bank, arrived at the unpleasant conclusion that nothing could be done to stay the crisis. Accordingly fresh issues of inconvertible paper *assignats*, already more plentiful than at the time of the Crimean war, are expected.

Telegrams from St. Petersburg described great movements of troops toward the frontier. General Miloutine, the Russian Minister of War, according to advices from Vienna, has ordered the concentration of ten army corps, of which the Grand Duke Michael Nicolaievich will take the chief command.

Intelligence has been telegraphed from Constantinople of the discovery of a plot against the lives of the Grand Vizier and Midhat Pasha. Two Ulemas of the highest rank, Ramiz Pasha, and another high personage, have been arrested, and exiled to Tenedos, Lemnos, Rhodes, and Cyprus, respectively. It is expected that further arrests will be made.

#### PUBLIC MEN ON THE EASTERN QUESTION.

Speaking at a Conservative banquet at Nottingham on Thursday, Lord GEORGE HAMILTON, M.P., the Under Secretary of State for India, said that although he would be sorry to take alarmist views, undoubtedly at the present moment the shadow of impending war did darken the Eastern part of Europe. He still hoped, and should continue to hope, that war might be averted. (Cheers.) He could only say this, that in the past the Government had earnestly striven to maintain peace, and they would continue to pursue the same course. (Renewed cheers.) If certain leaders of the Liberal party had endeavoured to embarrass the Government, it was only just to say that the great bulk of the Liberal leaders had stood aloof from the movement. (Hear, hear.) Nor could he praise too highly the temperate conduct which the working classes had displayed in the matter—a result which must be highly satisfactory to Lord Beaconsfield, who enfranchised them. (Applause.) Of late there had been an immense increase of the hysterical element in politics; but it was an element which exclusively belonged to the Liberal party. Of all the elements of political life that was the most dangerous. Any Minister would be foolish to ignore it, but he would be a fool if he trusted it because it had this peculiar capacity—during times of excitement it would swell itself into enormous dimensions, but the moment difficulty came it collapsed utterly. It had been reserved for Mr. Gladstone to excite to the utmost this political element. He maintained deliberately that the publication of the right hon. gentleman's pamphlet was a direct incentive to those elements of danger in Russia, and that by allowing its publication in the Russian language he had committed an act of the most criminal folly. (Cheers.) He still hoped that a pacific solution of the Eastern Question was possible, but it would only be so by the whole country as one man supporting the Government in their endeavours to prevent a European war. The Conservative party was now in power, they had a great majority, and their ranks were united. One day they might again be in opposition, and be disunited in their councils; but Heaven grant that the Conservatives might never fall to that depth of political degradation when they could be called traitors to their party because they were true to their country. (Loud cheers.)

Sir WILLIAM HARCOURT, speaking at the mayor's banquet in the Town Hall, Oxford, on Thursday evening, said in the course of his speech—

I have heard recently of a fanciful and romantic idea that the schemes of wise statesmen and great diplomats are half led by secret societies. (Laughter.) I am not myself alarmed at secret societies. I am a member of a great number of these secret societies—the Freemasons and others—and I can assure Her Majesty's Government that they are not dangerous persons at all. No, there are forces happily much more powerful than secret societies, which very often baffle the plans of statesmen, when they are not sagaciously formed or carefully carried out. There is a power above all secret societies, and it is the power of public opinion. (Loud cheers.) And it is in the power of public opinion, whether it be in Russia or in England—countries under very different forms of Government and in very different forms of society—which happily in these days must ultimately determine the policy of Ministers and States. I believe that public opinion has done a great deal to direct the policy of the Government of this country, and I believe it will yet do more. I believe public opinion in Europe will influence all Governments, and even the Government of Russia. We have seen great changes, great revolutions in the condition of Europe in our own days, and the result they have produced on my mind is one which I would commend to your consideration. Do not be alarmed by the terrors which persons are always anxious to inspire you with when they tell you that this or that change will endanger the fortunes of England, or will throw all England into confusion. I have seen many of these changes. I do not profess to defend the motives of those who are the authors of all these changes, but this I will say—that among all these changes I have seen results generally beneficial to Europe and mankind. Therefore, gentlemen, I do not look forward with alarm at the changes which are, either in peace or war, inevitable in the East of Europe. I will go further, and say that these changes were changes which I always have desired, and always shall desire. It is admitted by every Power in Europe that the Government of Turkey, as at present administered, is a curse to the people who live under it, and I will not be a party to say a word, or to think a thought, which shall discourage those who earnestly and sincerely desire to change that condition of things. If there are those who have other objects, other designs, why, when they

proceed to carry out those designs, I hope the Government of the English people will know how to deal with them; but I will not discredit a great cause on account of apprehensions which, for my own part, I believe to be chimerical. I do hope that, by a sagacious policy, England, instead of lagging behind the rest, may take the lead in the great work of regenerating Eastern Europe. The object of true statesmanship, I believe, should have been to combine with the Powers of Europe for a common end, and not to thwart and despise them. No doubt, if it should be true, as I see we are told to-day, that all the chances of negotiations are at an end, I shall deeply and for ever regret it. I hope that may not be the case. If, unhappily, there is to be war in Europe, the conditions of that war will be such that we can take no part. (Loud cheers.)

In a letter to the *Daily News*, Mr. LAING, M.P., clearly and admirably sets forth the real drift of recent events which has been so much obscured by pro-Turkish, or rather anti-Russian, partisans. The hon. member for Orkney and Shetland says,—

The actual position is this. England made a deliberate proposal, which, after being duly considered by the other Great Powers, was adopted by all of them, and submitted by them jointly to Turkey. The proposal consisted of two points. The first and most important had reference to the permanent settlement of the question, and the proper protection of the Christians in Bosnia, Herzegovina, and Bulgaria, by giving these provinces local autonomy, or, if the phrase be preferred, independent local government. The second point, referring to the means for attaining this end by negotiation, made a specific demand for a six weeks' armistice. This proposal was certainly a most moderate one as regards Turkey. Many in this country would have liked to see it go further, and stipulate for a complete and political, as well as administrative, autonomy for these provinces. Still, with a fair interpretation given to the words "local government," there was a general disposition to accept it; and, what was more important, it had been accepted by Russia, and nothing remained but for Turkey to say "Yes" to transport the Eastern Question from the sphere of war into that of negotiation. But Turkey said "No," and made a counter-proposal totally different from the proposal of England. As regards the main point, Turkey flatly refused to grant any special guarantees for the three specified provinces, and to do more than give another of those general assurances of intentions to improve the government of her whole Empire, which past experience had shown to be altogether illusory. As regards the minor point, Turkey rejected the six weeks' armistice, and proposed one of six months.

Now, when Turkey gave such an answer to such a proposal, emanating from her best friend, and supported by the collective weight of the five Great Powers, one would have thought the next step would have been to tell her firmly and decidedly that her refusal would avail her nothing; that the six Great Powers did not send notes to be treated as waste paper, and having asked for the minimum of what they thought was right, they would, if Turkey continued obstinate, concert joint measures to coerce her. But instead of this, those whose only desire is to see the Eastern Question buried anyhow, and who wish these troublesome Christians at the bottom of the Red Sea, after first abusing Turkey for not accepting Lord Derby's proposal, now turn round and abuse Russia for not accepting the total opposite proposal of Turkey.

The reply of Russia is a very obvious one:—"Am I to blame, and to be accused of all sorts of sinister designs, because I took the proposal of England seriously?" If the English Government, on the rejection of its proposal by Turkey, had proposed a joint measure of coercion, and Russia had held aloof because she hoped to get some selfish advantage by interfering separately, then I could quite understand the charge against her. But exactly the opposite is the case. Russia is the great advocate of joint coercion, and only falls back on separate action when she finds that none of the other Powers really mean to do anything beyond sending in idle diplomatic despatches. In fact, the reply of Turkey to Lord Derby's proposal has clearly reduced the question to this alternative—either to abandon the Christians to their fate or to coerce Turkey. Those who do not really care much about the Christians, of course are ready to adopt the first alternative. But for those who do, forming, as I believe, an immense majority of this country, I wish to put it as clearly as possible, that protection for the Christians means coercion of Turkey. If Turkey be not coerced, it is absolutely certain that she will make no concession worth a straw as regards the real position of her Christian subjects. If we do not mean coercion, therefore, it is far better to say so, than to make hypocritical pretences of sympathy with the Christians, and of indignation at Turkish atrocities.

Keeping steadily in view this axiom that "protection for the Christians means coercion of Turkey," the vast difference will be apparent between Lord Derby's proposal for a six weeks' armistice and that of Turkey for one of six months. If Turkey is to be coerced into granting really effective guarantees for her Christian provinces, there are just three ways, and three only, in which it can be done. 1. Joint coercion by the Great Powers. 2. Coercion by the Serbian war, supported indirectly by Russia. 3. Coercion by the direct action of Russia. Of these, the first is by far the best, but, if the jealousies of the Great Powers, and the invincible prejudices of our own Foreign Office, render joint coercion impossible, nothing remains but the other two modes, or the alternative of letting Turkey deal with Serbia, Bosnia, and Herzegovina as she has done with Bulgaria. Now, the six months' armistice simply means that, although Turkey has rejected in principle the basis of local autonomy laid down by Lord Derby's proposal as the minimum of protection for the Christian provinces, she is to be relieved from any fear of coercion, being applied by any one of the three methods which alone are possible. A six weeks' armistice kept a most effective screw on Turkey to make her concede what Lord Derby asked for, viz., local autonomy; while a six months' armistice relaxed this screw altogether, and left Turkey in a position of practical impunity in carrying out her policy of dilatory obstruction. A more monstrous demand was never made, and England will indeed be humiliated if, after having formulated a deliberate proposal for the settlement of a great question; after having communicated it to her allies, and obtained



the collective approval of the Great Powers; she not only allows such a Government as that of Turkey to fling it back in her face, but actually makes it a ground of quarrel with other Great Powers that they take the proposal of England too seriously, and do not at once draw in their horns, eat humble-pie, and abandon the fellow Christians of their own race and religion to the most deplorable of fates, directly the Sublime Porte raises a difficulty, and suggests a totally different proposal.

Speaking at a ward meeting at Birmingham on Monday, Mr. JOSEPH CHAMBERLAIN, M.P., referred to the Eastern Question. We were apparently, he said, on the verge of a great European war, and, however little some of us might be interested in the combatants, still we should all have to share the sacrifice consequent upon the struggle if it took place. The very threat of war had always affected some of us. A Birmingham manufacturer had told him that the foreign trade was a mere fraction of what it was, and that his orders had become but one-tenth of what they were at the corresponding period of last year. If such were the case hundreds of working men would be thrown out of employment during the ensuing winter. This he attributed to the six Powers not being able to come to a compact to protect the Christians from the power of the Turk. How serious would it be for Englishmen if this country was an active participant in the contest they might judge from the effect the threat alone had caused. The Conservative adherents of the Government, who was stunned into silence a short time ago by the indignation of the country, were crawling out again to misrepresent their opponents. He regarded it as the duty of every Liberal to endeavour to prevent the Government making a mistake, and prevent it thinking that the opinions of the English people had swerved one jot. (Cheers.) He did not think that even the Conservative Government would dare to drag us into war in aid of Turkey. (Hear, hear.) He was not so hopeful, however, of the influence of the Government being used to secure the insurgent provinces against a repetition of the outrages, and the bringing about of independence from Turkish rule. He did not expect the leopard to change his spots, or that the Conservative Government was going to exhibit any feeling in favour of oppressed nationalities. The anxiety had been rather to protect the Turks from oppression than the Christians. ("Shame.") It was a wicked policy. ("Shame," and loud cheers.) He contended that the peace of Europe had been rendered less secure by the policy pursued by the Government. Russia had been forced to interfere, and he bade her "God speed." He ridiculed the idea that our Indian possessions would be insecure. For could we not, if necessary, have fleets at Candia, or even Egypt. He hoped the English would not be led away by the bugbear of Russian aggression. (Applause.)

The following letter from Earl Fitzwilliam has been forwarded to the *Sheffield Independent* for publication:—

Wentworth Woodhouse, Oct. 21, 1876.

Dear Sir,—In the present critical state of affairs in the East it appears to me to be so clearly the duty of every man to stand by the Government of the country that I am induced to write a few lines to you, to express a hope that you may be able to make it clear, as far as it is in your power, that a vast and influential portion of the Liberal party is resolved to lay aside all personal and party feeling.

I have spoken to many of the leading members of the Liberal party, and I have found no one approving of the language used by Mr. Gladstone, language calculated to inflame the minds of the ill-informed in this country, and to mislead the Governments of other nations; and that at a moment when the true interests of humanity most needed calmness and judgment.

None who have the means of obtaining correct information respecting Russian history can doubt the cruel and deceitful character of the aggressive policy of that nation, systematically carried out against every country with which it comes in contact, a policy which, at the present time, seriously imperils British interests, and which it will require unanimity in England to hold in check.

Yours faithfully,

FITZWILLIAM.

Mr. R. Leader, Sheffield.

#### THE BULGARIAN ATROCITIES.

A telegram from the special commissioner of the *Daily News* gives full details of a recent visit to the outraged districts of Bulgaria. It is dated Philippopolis, Oct. 9. Mr. McGahan says:—

I have just returned from Batak, where I found Mr. Clarke, an American missionary from Samekov, engaged in building an hospital refuge, with money sent to him from England. He was living in a shed built for stores, as the hospital will not be ready for some days. It will be a solid stone building, containing accommodation for a hundred people. He likewise buys meat, and gives it out to the sick and those who need it, but he has been able to do nothing to provide blankets and clothing, which, after caring for the sick, are the first necessity. The night I was in Batak I slept in a shed, and besides my ordinary warm clothing I had a sheepskin coat, but, nevertheless I shivered with cold all night. But—not to speak of men and women—I saw hundreds of children sleeping a hundred together like sheep, not only without sheepskin coats, but without their ordinary wearing apparel, having only one thin garment, often not reaching to their knees, and their legs being quite bare. It is pitiful to see these little beings shivering even while asleep, with not a wall or a roof to protect them.

Nobody can form an idea of the rapacity of the Turks without having seen these women and children, from whom they took everything. Scarcely a woman here wears her own clothing. Not only did the Turks take all their clothing and bedding before burning

their houses, but every woman wearing good clothing was stripped naked, and many were even left without a chemise. What they wear now has been given them by charitable neighbours.

What is most needed is blankets. The people are slowly threshing their corn, part of which they have saved, and they will soon have straw with which they can build huts sufficient to protect them against the cold. If provided with blankets and clothing they will not at least freeze to death. I do not suppose there will be enough money to rebuild their houses—that would require several hundred thousand pounds—but if a few cattle can be bought for each village and timber for their houses, they will rebuild for themselves. These people are very industrious and thrifty. Give them means to work with, give them the chance, and they will help themselves. Many who are without cattle are bravely working, carrying in the harvest on their backs and stacking it, waiting till they can borrow horses with which to thresh it. Many of them work till midnight by the light of the moon. The people are much encouraged by the visits of Europeans; not because they expect much help in a pecuniary form, but because they hope rather for protection. The weather fortunately remains fine.

After Mr. Clarke began building his house, the Kaimakam of Bazardjik went there and began building another capable of accommodating 200 people, but there were 1,700 people there, and only four or five houses are rebuilding. The authorities have finally moved on the question of saving the grain, and fifty or sixty pairs of cattle are employed in gathering the tithes; four or five gathering for the people. Notwithstanding repeated promises, the Government exacts tithes from these destitute ruined inhabitants as though nothing had happened. There is no counting with Turkish perversity.

As regards building houses the authorities have taken the following measures. The people near the burnt villages have been ordered to furnish transport, timber for rebuilding houses, and workmen as well. As the Christian population is vastly in the majority here, the burden falls principally on them. Nothing could be more in accord with Turkish ideas of right. They first slaughter a great number of Christians, rob, pillage, and ruin an immense number more, leaving them destitute and starving. Europe objects, protests, and demands that help shall be given to the sufferers. "Oh, certainly," they say to Europe, "nothing is more easy," and immediately they fall upon the Christians who escaped the burning and the pillaging, and rob them to pay the others, in order to please the diplomatists and Europe.

But this is not all. The people whose houses are rebuilt are required to pay for them, and are obliged to give a note of hand, signed by each member of the community for whatever sum the authorities see fit to dictate, making the whole village responsible for the debt. As this would lead to great extortion, the people for the most part decline, saying if they must pay for their houses they can do the work cheaper themselves, and have no need of Government help. This is the way the Turks comply with the European demands for justice. The Turks who have burnt the houses, seized the property, and actually taken their clothing from the backs of these starving women and children, have not in a single instance been obliged to restore them.

Mr. Baring says in his report that one-third of the property stolen has been restored. He must have meant the cattle, for there is no question of restoring any other property; but not more than even one-tenth of the cattle has been restored, and in some places, after having been restored, the animals have been taken away again. Forty heads restored to the village of Alkotcho were afterwards taken away. I know a village within an hour of Philippopolis, where the houses are crammed full of property stolen from these starving women and children, under the very nose of the governor. If you speak to the governor, he will say, "Prove me these things, then find me the owners, and I will give you zaptiehs to help to recover them." He is utterly unconscious that it is his business to find the goods and restore them to their owners.

It is the same with stolen children. The authorities tell you, "Find out where they are, get their names and ages, and where they are from, and we will give you zaptiehs to help to recover them." It is impossible for private individuals to find them, because they cannot enter into private houses, and the authorities are astonished if you say it is their business to find them. Only forty stolen children have been restored at Batak, although Mr. Schuyler had the names of eighty-seven, and the people tell me there were two or three hundred. I know three children are in a Circassian village near Bazardjik. A priest's daughter at Batak, a girl of fifteen, is somewhere among the Turks, and her brother knows she is living, but he cannot find her. She is of course the slave concubine of some brute. The brother cries every time he speaks of her, but he can do nothing.

All this time outrages are daily occurring. A man at Radivo was killed and robbed the other day by the Turks. The authorities say, "Find out who did it, and we will punish him." The field guard at the same place is wearing the clothing of a murdered man whose widow and children are living in the same village. Twenty days ago some peasants claiming cattle were sent from Philippopolis to Sofia, 150 miles on foot, from Sofia they were sent to Cijena, and from there with zaptiehs to Islami, where the cattle were. The Turks killed five of the men, and the rest of course returned home bootless. The zaptiehs did nothing, and the authorities did nothing. Three days ago several women at Bratzigavo were violated while working in the fields, and I have daily reports of women and girls violated, from different parts of the country, without the slightest hope that the ruffians will be punished.

Lord Derby is taking measures to prevent these things. He might as well be taking measures to prevent the sun rising to-morrow. Everywhere I see the Turks maltreating Bulgarians. Here a drunken zaptieh is beating people while threatening them with a revolver. There a zaptieh of twenty is savagely beating, with a heavy club, an old man of sixty, with white hair. The Circassians are travelling through the country, loaded down with plunder, stopping at Bulgarian houses, eating, sleeping, and refusing to pay. Here at Philippopolis, Mr. Calvert, the English Consul, is obliged to watch every prisoner pronounced

innocent in order to see that he is released, or he will be detained for weeks in order to extort money. He found that many of the prisoners pronounced innocent by the court were detained in prison for this purpose. These things are occurring under the very nose of the commission sent here to set matters right. All this time Lord Derby is taking measures, and Sir Henry Elliot making representations to the Porte. How long are the English people to be fed on Lord Derby's measures and Sir Henry Elliot's representations?

In a further telegram dated Oct. 10 the commissioner says:—

I forgot to state in my telegram yesterday that about 100 people have died at Batak since we were there before, principally women and children. This gives an idea of the terrible mortality existing among the people in the burnt villages. There are now about eighty sick at Batak. The Consular Committee for the relief of the Bulgarians has already begun operations, has established refuges here and at Bazardjik, sheltering therein about 200 women and children wandering about the streets, and they are besides distributing help in money, but so far they have done comparatively little, because until within the last few days not much money has arrived. Money is now beginning to arrive, with promise of more, and they are now preparing to act on a larger scale, but are awaiting the arrival of Lady Strangford, in order to work in concert with her.

All the children in the refuge are attending the Bulgarian school here, and the women, even those sick with fever, are working most industriously at knitting and spinning the wool given them. Charitable people who give money may rest assured that it is laid out to the best advantage, and that they are helping people who only ask for means to help themselves; and who beg for protection, safety, and encouragement quite as much as material assistance.

I have been struck with pity and admiration to see widows who had lost husband, house, property, everything, who have four or five children, and yet who are bravely at work with a spindle, in spite of the fever that is racking their bones. I never saw such industry, such courage, in the midst of such ruin and despair. I cannot dwell too much on the fact that it is moral support that encourages them as much as material aid. They have never had anybody to look after or care for them before, and they are pleased, surprised, and hopeful. I hope the people of England will not stop their charitable work until all the widows at least have a roof over their heads and all the children have a blanket to sleep in. Of between fifty and sixty children in the refuge here over six years of age, three-fourths can read. Will the rural population of England show more favourable figures?

The *Times*' correspondent at Therapia writes:—"Mr. Baring is about to return, convinced that the commission appointed to inquire and to judge is simply a delusion and a mockery. Sheket Pasha is still at large. The Mutesarrif of the district of Slieven, who has shown himself well disposed towards the Christians, and by his influence saved some of the towns of his district which Sheket Pasha would have destroyed as he did the town of Bazardjik, has been called to Constantinople, and it is reported that he is to be removed. The worst criminals are rewarded, humane and moderate men are in disgrace. All over these districts the old panic is renewed, and a most trustworthy gentleman has travelled with the utmost haste to Constantinople to report to Sir Henry Elliot that the Turks in the Slieven districts threaten new massacres, and that they have even appointed the approaching feast of the Bairam as the day for the beginning of the slaughter. And yet what can Sir Henry Elliot do?"

A telegram from Viscountess Strangford, dated Philippopolis, Oct. 19, says:—"Tolerably accurate list now obtained from nearly all districts. 25,000 for blankets, clothing, and food will scarcely bring the people alive throughout the winter. People dying by hundreds. Winter already begun. England as yet has only sent 15,000. Number of persons killed greatly exaggerated, but property destroyed and terrible distress far underrated. Turkish Government doing all they can, but have no money. We are buying native clothes and blankets. Pray send more funds immediately."

The statement in the *Times* that Sadoullah Bey was enjoying the hospitality of Achmed Aga at Philippopolis is officially denied, and it is added that although belonging to a distant part of the district of Philippopolis, Achmed Aga does not live at that place. He is said to be under arrest awaiting trial.

Mr. James Long, who goes out specially to distribute the relief funds of Manchester, Salford, and other Lancashire towns, Birmingham, and some other towns outside Lancashire, had departed on his mission to the East, accompanied by several artisans from Belfort—men experienced in the rapid construction of wooden huts, and who assisted him during the Franco-German war in improvising shelter for emigrants from Alsace-Lorraine. Mr. Long hopes, before the severe season sets in, to provide for many houseless people.

Mr. Holmes, the British Consul at Bosnia-Seraj, writing to Sir H. Elliot as to Canon Liddon's statement that he had seen bodies impaled along the Turkish frontier, says that no one at that place has heard of anything resembling the cruelties mentioned. No such statement had appeared in any of the Slav newspapers most hostile to Turkey, and it is quite impossible that such things could have occurred without their being publicly known. Mr. Holmes thinks that Canon Liddon has been grossly deceived, and, so far as he is personally concerned, finds it impossible to believe that any such cruelties have been practised. In reply to this statement, Mr. MacColl, who was with Canon Liddon, says:—"At several military stations on



the Save we noticed sharply pointed stakes. On asking what they were, we were told by officers on board the steamer that they were used for impaling Christian insurgents. This information was confirmed by a well-known and most intelligent Catholic priest who lives in the neighbourhood. He is a member, moreover, of the Agram Landtag, and has occasion to pass often up and down the Save. He gave Dr. Liddon and myself his card, and mine is at your service if you care to see it or wish to publish his name. A short time afterwards we visited Bishop Strossmayer. He, too, confirmed the story of the impalements, with circumstances of aggravation of which we had not heard before. The victims, he said, were impaled with their faces towards Austria by way of insult to Christendom; and one of the victims was a woman near her confinement. I need not remind your readers that Bishop Strossmayer is a man of European reputation, both as a prelate and politician, and his diocese was the scene of the alleged impalements. But my evidence is not all hearsay. Dr. Liddon and I saw a whole human body impaled on a stake. We were within a hundred yards of it, to the best of my belief, and I examined it through a field glass which enables me to read large print at that distance. Whether 'an optical illusion' was possible under the circumstances I leave your readers to judge. I may add that the figure was within some six yards of the battalion of the Turkish soldiery, and that there was neither patch of cultivated land nor human habitation within miles of the place."

## FOREIGN MISCELLANY.

The Spanish Cortes have been convoked for the 6th November.

The German Parliament is summoned to meet on the 30th of the present month.

Spanish pilgrims continue to be received by the Pope in private audience.

It is announced from Berlin that Prince Bismarck will remain at Varzin as long as the weather permits.

The session of the French Chambers will be opened without a presidential message on the 30th inst.

President MacMahon has granted pardons and commutation or reduction of sentence in the case of ninety Communist convicts.

The Empress Eugénie and Prince Louis Napoleon, accompanied by their suite, arrived at Florence on Saturday, and were received at the railway station, where their coming had been awaited by a large number of persons.

The *Official Journal* of France publishes a decree fixing the credit for the Paris International Exhibition of 1878 at 35,313,000 francs. The German Chambers of Commerce have reported in favour of exhibiting, and suggest a Government subvention.

According to the latest advices from Cape Coast Castle, the Dahomians have attacked two villages near Grandpopo, and carried off eighty women and children, after killing all the men. Fears are entertained that they will next attack Grandpopo itself.

The detailed returns of the French inland revenue show the amount received from taxation to exceed the estimates by 107,000,000 francs. Last evening's newspapers draw attention to the figures as proving the great internal prosperity of France as compared with foreign countries.

The removal from Rome of M. de Corcelles, the Ambassador to the Pope, who was almost always in conflict with his colleagues accredited to the King of Italy, is hailed by the French Republicans as a good symptom, and it is hoped that the Baron de Bunde, translated from Brussels to Rome, will at any rate not openly patronise the Jesuits and the Syllabus.

**A MORMON BISHOP SENTENCED TO BE SHOT.**—The New York papers publish a despatch from Salt Lake City which states that on the 10th inst. Judge Boreman passed sentence upon John D. Lee, the Mormon "bishop," who was recently convicted of participation in the Mountain Meadow massacre nineteen years ago. The prisoner having the right under the laws of the territory to choose death by hanging, shooting, or beheading, and having chosen to be shot, he was sentenced to be shot to death on January 26, 1877.

**FAILURE OF THE CROPS IN BOMBAY PRESIDENCY.**—The *Times* Calcutta correspondent telegraphs that the prospects of the crops in Bombay become daily more gloomy. The districts of Khandeish, Nassick, Ahmednuggur, Poonah, Sholapore, Kaladgi, and Dharwar, containing a population of nearly six millions, are threatened with severe distress. The local Government estimates that 200,000 persons must be relieved in three districts alone.

Queen Isabella arrived at Seville on Friday. The authorities received her at the station, which was decorated for the occasion. The streets also were crossed by triumphal arches. Curiosity to see Her Majesty attracted large crowds of persons, who (says a telegram to the *Daily News*) were perfectly respectful in their demeanour, but not at all enthusiastic. The Queen drove in state to the cathedral, where a "Te Deum" was said, and thence she went to the Alcazar. In the evening there were illuminations and fireworks.

**LOSS OF WHALERS.**—A telegram from San Francisco announces the arrival of a whaling barque having on board 190 men belonging to the Behring's Sea fleet of fourteen vessels, twelve of which are reported to have been lost. A terrible account is

given of the sufferings of the crews. Besides those rescued and taken to San Francisco, another party were received on board a vessel now on its way to Honolulu. No hopes are said to be entertained of rescuing the remaining ships or crews.

**UNITED STATES PRESIDENTIAL ELECTION.**—The number of presidential electors to which each State is entitled is equal to the whole number of its Senators and Representatives in Congress. The Electoral College this year will, therefore, consist of 369 members, distributed among the States as follows:—Alabama, 10; Arkansas, 6; California, 6; Colorado, 3; Connecticut, 6; Delaware, 3; Florida, 4; Georgia, 11; Illinois, 21; Indiana, 15; Iowa, 11; Kansas, 5; Kentucky, 12; Louisiana, 8; Maine, 7; Maryland, 8; Massachusetts, 13; Michigan, 11; Minnesota, 5; Mississippi, 8; Missouri, 15; Nebraska, 3; Nevada, 3; New Hampshire, 5; New Jersey, 9; New York, 35; North Carolina, 10; Ohio, 22; Oregon, 3; Pennsylvania, 29; Rhode Island, 4; South Carolina, 7; Tennessee, 12; Texas, 8; Vermont, 5; Virginia, 11; West Virginia, 5; Wisconsin, 10.

**THE EMPRESS OF INDIA.**—The Calcutta correspondent of the *Times* telegraphs:—"Preparations for the Delhi Assemblage are proceeding rapidly. It is believed that the Ameer of Cabul, the Khan of Khelat, and the Rajah of Sikhim will attend. During the Assemblage Scindiah will give a grand banquet to the Viceroy in honour of the Queen's new title. The Bengal Government talks of spending 15,000 rupees on rejoicings in Calcutta. The assemblage will cost about half a million sterling—a startling comment on the lessons of economy which the Government lately has been impressing on its officers. It is generally felt here that in the present critical state of the finances, with the prospect of more or less severe famine in Bombay before us, this large expenditure of public money on mere pageantry is a grievous mistake. Some ceremony to mark the Queen's assumption of the Imperial title might, perhaps, be advisable, but one on this enormous and costly scale is wholly unnecessary."

## Epitome of News.

The Queen and Princess Beatrice returned to Balmoral Castle on Saturday morning from the Glassalt Shiel. The Duke of Richmond and Gordon has arrived at the Castle as Minister in attendance on Her Majesty.

The Prince and Princess of Wales are now at Marlborough House. The former has been with Prince Louis of Hesse to Windsor Great Park for pheasant shooting, and is expected shortly to pay a visit to the Duke of Grafton at Euston Hall, Thetford.

At the Council held on Monday by the Queen at Balmoral Castle, in was ordered that Parliament, which now stands prorogued to Tuesday, the 31st instant, be further prorogued to Tuesday, Dec. 12.

It is reported that Mr. Bright will introduce a licensing bill next session in conjunction with his junior colleague, Mr. Joseph Chamberlain, who with Mr. Jesse Collings, has been to Sweden to inquire on the spot into the working of the Gothenburg system, and the extent to which it is capable of adoption in this country.

We are glad to learn that reparation has at length been made to an ill-used naval officer. It is announced that Captain G. F. Sullivan, who was recently superseded in the command of the London at Zanzibar, owing to a disagreement between himself and the chaplain, has accepted the command of the *Sirius*, on the West Coast of Africa, Captain Pringle having been invalidated.

In the theatre of the Royal United Service Institution, on Saturday, Captain Cameron was presented with a testimonial from the officers in the Royal Navy, Sir G. Sartorius, Admiral of the Fleet, presiding. Upon the chronometer was an inscription stating that it was the gift of 360 naval officers of all grades, "in token of their admiration of his great achievement in traversing tropical Africa from the Indian Ocean to the Atlantic."

The operative spinners of north and north-east Lancashire gave notice of a demand for an advance of wages from November 1, which the masters met by a decision to lock out the operatives on November 18 if the demand was persisted in. If this had been carried out 80,000 cotton hands would have been thrown out of employment. The operatives have, however, decided to withdraw their notice respecting the standard list of wages, if the masters would also withdraw their resolution to close their mills, on the understanding that a joint committee be appointed to consider the general working of the lists.

A child two years old has been poisoned at a village near Frodsham by drinking from a bottle containing carbolic acid which its mother had given it to play with in bed "to pacify it."

The first instalment of trees were last week planted in the Borough-road. If the experiment succeeds, the vestry of St. George's intend to plant trees also in the Blackfriars-road.

There has been such an influx of ladies to Cambridge at the commencement of the term that Girton College and Newnham Hall are unable to accommodate them, and many of them are compelled to take lodgings.

The trial of the persons charged with riot and

unlawfully assembling on Plumstead Common was concluded on Saturday, at the West Kent Sessions, at Maidstone. Mr. De Morgan, who was convicted on Friday, was sentenced to one month's imprisonment and a fine of 50*l.*, or, in default, another month's imprisonment. Four other prisoners were discharged, no evidence having been brought against them; a fifth was acquitted, and a sixth fined 5*l.*, with the option of being imprisoned for seven days.

In one of the leading streets of Taunton on Saturday night, Thomas Hancock, aged forty-nine, a painter, cut his wife's throat and afterwards cut his own. Both the wounded persons are dangerously ill in the hospital.

On the same day, at Sneinton, an outlying district of Nottingham, George Cox, a groom in the employment of Colonel Davidson, while in bed with his wife, cut her throat with a razor, and then rose and attempted the same act on his daughter. Happily he failed, but he immediately cut his own throat, and both he and his wife are in a very precarious condition.

Inquests were held in Liverpool on Friday on the bodies of two young children who had died after being vaccinated. About three weeks ago the children were vaccinated by one of the public officials, but they afterwards became ill and died. Several doctors were called and testified that the cause of death was acute blood poisoning, the result of the procasses set up by vaccination. It was stated that the children lived in a very crowded and unhealthy district. The jury found that the vaccination had been skilfully performed, and from good sources, but there was no evidence to show what were the precise causes that led to the blood poisoning.

Mr. Guildford Onslow says, in a letter to Mr. Foster at Leeds, that his own agent at Melbourne wired to him on Saturday, saying, "Arthur Orton is found alive!" Mr. Onslow adds that he had previously received letters which prove that this intelligence is correct. He has also found a survivor of the *Bella*, who is in the possession of documents which, according to Mr. Onslow, "will prove all." "Tichborne," continues the writer, "will be a free man in less than six months."

On Saturday night Tom Taylor's popular play of the *Ticket of Leave Man* was performed at the York Theatre before a crowded pit and gallery house, and strange to say in the audience was a detective-sergeant from Southwark, London, with a warrant to apprehend the very man who was playing the part of "Hawkshaw the Detective." The play was allowed to proceed, and at its termination "Hawkshaw" was handcuffed and handed over to the custody of the City police. On Sunday morning the detective-sergeant conveyed by train to London "Hawkshaw" to answer the charge against him.

Captain Tyler, in reporting to the Board of Trade upon the accident to "The Flying Dutchman" at Long Ashton on the 27th July, points out that it is of the greatest importance on a main line of railway, at which trains at the highest speed continually run, not to allow the permanent way, which is the foundation of all safety, to become deteriorated, so as to cause accidents of this description and constant risk to the passengers using the railway.

Mr. Hormuzd Rassam will succeed the late Mr. George Smith in his work of exploration in the East. A firman for two years has been conceded to Mr. Rassam.

The prizes offered by the Trinitarian Bible Society for the best essays on "The Circulation of Corrupt Versions of Holy Scripture by a large section of Protestant Christians" have been awarded as follows:—1. The Rev. Brewin Grant, vicar of St. Paul's, Bethnal-green; 2. The Rev. W. Froggatt, retired Congregational minister, Coventry; 3. the Rev. Richard C. Cooper, curate of Holy Trinity, Hounslow; 4. Mr. J. R. C. Hall, of the Civil Service. There were 104 competitors. The prize essays will be published immediately.

It is stated that the Emperor of Brazil is about to publish an important book altogether the work of his own hand. It will be entitled "Recordações da Minha Viagem," and will treat largely and in detail of the experiences of the Imperial traveller. The work will be printed in Paris, and the text will be in Portuguese; but, it is said, the Emperor has already ordered to be made translations in French, English, and German. The Emperor, it is added, has been in the habit during his travels of taking copious notes with respect to his impressions on manners, customs, and countries, and he has now put them into shape, and will issue them in a book form.

Mr. Bright has been made a Doctor of Laws by the Senate of Williams College, Connecticut.

The November number of the *Contemporary Review* will contain an article by Mr. Gladstone on "Russian Policy in Turkestan," and one by the Rev. Malcolm McColl on his recent Serbian experiences.

Messrs. Daldy, Isbister, and Co. announce:—"The Health Book: for Schools and Families," by Dr. B. W. Richardson; "The Christians of Turkey," by the Rev. W. Denton; "The Laurel Bush," by the author of "John Halifax, Gentleman"; "Remains of the late Bishop Thirlwall," edited by Canon Perowne; "Through Brittany," by Katharine S. Macquoid; "What She Came Thorough," a novel, by Sarah Tytler; "Mémorial of Alexander Ewing, D.C.L., late Bishop of Argyll," by the Rev. A. J. Ross, &c.



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The HALF-YEARLY MEETING will be held in MEMORIAL HALL, Farringdon-street, on TUESDAY, November 7th.

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A Public Meeting in the evening at 7, when Addresses will be delivered by the Rev. John Foster, the Rev. W. M. Statham, and the Rev. J. Parker, D.D.

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Memorial Hall, E.C., 24th October, 1876.

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Earlmead, Page Green,  
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CHARLES REED.

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## The Nonconformist.

WEDNESDAY, OCTOBER 25, 1876.

### SUMMARY.

THERE is a rift in the dark cloud that over-spreads South-Eastern Europe, through which a gleam of sunshine is visible. Whether or not there was any real basis for the panic that last week agitated the continental money markets, the most recent news has gone far to dispel excessive alarm. For the moment the combined diplomatic action of the Great Powers at Constantinople has ceased—it ceased in fact when the Porte's specious proposal for a six months' armistice was rejected by Russia and discredited by Germany. Our Russophobists in England seem to have been rather surprised that when Russia and Turkey were left face to face, open war between the two did not ensue, and something like chagrin is manifested that General Ignatieff has returned to Stamboul not to present an ultimatum, but to recommend a six weeks' armistice for a deliberate consideration of Lord Derby's scheme of administrative autonomy for the three malcontent provinces of Turkey. It is said this morning that the Porte—having been recommended by England not to resist—agrees to a six weeks' armistice, to be prolonged for six more should peace not be concluded in five weeks. A further breathing time has thus been gained, but there is no reason whatever to believe that during the interval the Porte will give those "effectual guarantees," which Lord Derby has said must be demanded. Might not our Government be better employed in resolutely insisting upon such guarantees in common with Russia than in making large preparations for the defence of Constantinople? Is the Sultan more likely to yield when he knows that the British Government are proclaiming that "the integrity of the Ottoman Empire" is still a cardinal principle of their policy, and that they are thinking far more of resisting Russian aggression than of securing the rights of the Christian population of Turkey?

While these negotiations have been going on at Constantinople, the Turkish army in front of Alexinatz has once more taken the field and attacked some of the Servian positions with great fury. The conflict seems to have lasted for some three days, and to have resulted in heavy losses on both sides. Abdul Kerim Pasha succeeded in capturing several Servian redoubts, and in breaking the line of Servian defence at an important point between Alexinatz and Deligrad. The daring of a few Russian officers is said to have averted "a disastrous defeat." On Monday the struggle was renewed, and resulted, after ten hours of hard fighting, in the capture by the Turks of the very strong position of Djunis. The severing of the communication between Alexinatz and Deligrad, which opens the road to Kruchevatz, may compel the Servians to surrender Alexinatz, and places Tchernayeff's army in danger. Perhaps the Porte may, for political reasons, shrink from the attempt to gain further successes in the field. It remains, however, to be seen what will be the effect of these substantial Turkish successes at Constantinople and Livadia respectively.

On the other hand, the Montenegrins have gained a signal advantage by the surrender of the fortress of Medun, with its garrison of 400 men and guns, and they have obliged Dervish Pasha to abandon his plan of invading their country and to retreat. The moral effect of this incident is said to have been great, and the Turkish force in that region, numbering over 30,000 men, is said to be "totally demoralised and incapable of further offensive operations." Further north, Mukhtar Pasha, though he has under him a large body of troops, is quite unable to make head against the Montenegrins. In this field of warfare, the Sultan's forces are invariably beaten in open conflict, but as the Montenegrins cannot lay siege to the Turkish strongholds, their victories are well-nigh resultless.

While we receive vague reports of the march of Muscovite troops towards Roumania, of a treaty concluded with that semi-independent State, and of activity in the ports of the Black Sea, there is authentic news of a serious monetary crisis in Russia, of immense losses sustained by the public, and of the besieging of the banking houses of St. Petersburg by persons anxious to part with unsaleable stock. A genuine prospect of war would, it is said, bring about a complete commercial paralysis. It is very difficult to believe that a country thus circumstanced is about to brave the hostility of Austria, and disregard the protests of the rest



of the Powers, by plunging headlong and single-handed into a war for the conquest of Turkey.

Three incidents have occurred in Spain which may indirectly have some link of connection. The first is the entrance of the ex-Queen Isabella into Madrid; the second, the discovery of a Republican conspiracy to overturn the present régime; and the third, the issue of an official circular relative to Dissenting communions outside the Romish State Church, which is the definition given by the Government of the vague article of the Constitution concerning religious toleration, and indicates the progress of reaction in the Court of Madrid. The circular, in truth, is a decree promulgated without the sanction of the Cortes. It "defines as public manifestations all acts performed in the public streets outside the churches or cemeteries, making display of religious ceremonies, rites, usages, and customs, such as processions, notices, banners, and emblems mentioned in the Public Worship Clause of the Constitution." All schools are to be subject to the direct interference of the Government—that is, they can be suppressed at will—and their directors must be Spaniards who have taken academic degrees. This, of course, will lead to the immediate closing of many flourishing schools conducted by foreign philanthropists. Thus the toleration of Protestants vaguely conceded by the Cortes will become a mockery, and the Pope and Cardinal Manning will rejoice that heresy, if not heretics, are about to be stamped out in Spain.

This is one of the National Churches referred to yesterday by the Primate in the concluding section of his charge. His grace boasted at Maidstone that there was no European country except Italy and Ireland—he judiciously kept out of view the United States—in which there was not "a National Established Church." The archbishop would admit that the principle is most strictly and logically developed in Spain, though, of course, he would repudiate the result to which it has there led. We shall probably have another opportunity of examining the Primate's arguments on this subject—if they are worth criticism—but may, meanwhile, remark that his grace threw out some cautious suggestions for a settlement of the burial question, and impressed upon the clergy the necessity of conciliation in the matter. Dr. Tait repeated that, on the part of many Dissenters, such as the Baptists and Friends, there is "a very real grievance." As for practical remedy he thinks that a service ought to be devised by which persons of the kind to which he had referred might be interred with some religious rite—a service which might at the same time relieve the clergy of a difficulty in respect of the burial of criminals. This is not a very novel or well-defined suggestion. And, said the archbishop, in his own tentative and diplomatic way, it had been argued in the House of Lords that when they got as far as permitting Nonconformists to conclude their funeral observances by the singing of a hymn or the offering up of a prayer in the churchyard, the question could not be far off solution; but whether the controversy would end with such an arrangement, or whether there were other demands which the Nonconformists wished afterwards to advance, it was of course impossible to say. The Primate thus continues to throw out hints, which, vague and imperfect though they be, are far too liberal for the mass of the clergy over whom he bears rule, but he may fairly excuse himself from the production of a definite scheme on the plea, that though he is Primate, he is not Prime Minister.

The attacks which have been made upon the negroes of South Carolina by the members of the white "rifle clubs" have obliged the Governor of that State to apply to President Grant for military support. Troops have accordingly been sent to South Carolina, and the Democrats, who have been at the bottom of the disturbances, have decided to submit without resistance, and to concentrate their efforts upon the return of General Wade Hampton as governor. Their action has indeed considerably damaged their party prospects in the north in connection with the Presidential election. In that decision South Carolina has seven votes. It is the only Southern State likely to support the Republican candidate, and the President has probably been anything but unwilling, by responding to Governor Chamberlain's demand, to serve indirectly the interests of his party.

#### THE DIPLOMATIC CRISIS.

A CABINET Council of Her Majesty's Ministers has been held, and the members of it who had come from all parts of the country to attend it have gone back to the residences whence they came, with one exception, which one could almost wish had not occurred—that, namely, of

Earl Beaconsfield, who remains in town to take an active part in directing the policy of his Government at this juncture. We presume that the short sitting of the Cabinet, the subsequent dispersion of Ministers, and the further prorogation of Parliament to the middle of December—which, of course, precludes an autumnal Parliamentary session—may be taken as indicative of a relapse of the British Government into a quasi-negative and expectant policy in relation to the affairs of the East. Lord Derby has resigned the initiative in the councils of the Great Powers. After having sketched the proposals to be made to Turkey, and obtained for them, not without some difficulty, the assent of the other Powers, Russia included, he has acquiesced in the rejection of the proposals by the Porte, and has so far put it out of his power to continue his lead by insisting on the submission of Turkey to European advice. The scheme drawn up by the British Foreign Minister was, as we have once and again remarked, as moderate as could well have been. Had it been accepted by the Porte frankly and without reserve, the question would have passed out of the domain of war into that of negotiation, and the loss of 3,000 men by death or by wounds in Serbia would have been spared. These proposals, it should be borne in mind, emanated from Turkey's "best friend," and were supported by the collective weight of the five Great Powers. One might have imagined that a scheme of pacification thus originated, and thus presented to the Sultan's advisers at Constantinople, should at least have been adhered to by the noble lord who led the way. A little firmness at the right moment might have gone far to secure decisive results. But, no! Lord Derby, influenced by whatever motives, declined to tell the Porte that the demands made upon it by the United Powers were the minimum of what they thought to be right, and that if Turkey continued obstinate joint measures must be taken to coerce her. Yet it is because Russia is convinced (as must be anyone looking upon the diplomatic controversy with a primary view to the one avowed object of European interference) that "the protection for the Christians means coercion of Turkey," that she is so vigorously assailed by those whose philo-Turkish sympathies appear to have such powerful influence over our Foreign Office.

What has been the net result of this deplorable weakness? asks Mr. Laing in an admirable letter of his published in the *Daily News* of Monday last. "If Russia really entertains the ambitious designs attributed to her, our Foreign Office has played her game for her as well as if every move had been dictated by Prince Gortschakoff. By refusing to join in the Berlin Memorandum we made the war. Serbia, placed in the alternative of either abandoning her Christian brethren across the border to their fate or drawing the sword, acted as any one acquainted with her past history and present position might have foreseen. Russia, intensely sympathising with the Christian cause in the East, gave her indirect support, until the Serbian army became virtually a Russian advance-guard, capable of itself of coping on equal terms with the main Turkish force. Alarmed at this state of things, and at the strong expression of public opinion in England against the Turkish atrocities, our Government abandons the *non possumus* position, and makes a great effort to stop the war, and bring the question back to the sphere of diplomacy. It formulates a proposal, obtains the concurrence of the Great Powers, and presents it to the Porte. The Porte refuses to accept it, and proposes totally different and manifestly illusory conditions. We shrink from coercing the Porte, or even using peremptory language; or, rather we endorse her monstrous counter-proposals, and recommend the armistice which is to give her practical impunity. Russia steps in, and takes the part which should have been ours, making herself the champion, not only of the Christian cause generally, but of the proposal of Lord Derby and of the Great Powers specifically." We need hardly apologise for the length of this quotation. It puts in as few words as possible the exact state of the case as between England and Russia in this Eastern Question, and we are extremely anxious that our readers should clearly comprehend it.

But we are called upon by the friends of the British Government to distrust the professions and aims of Russia. Well, be it so, when there is seen to be obvious and good reasons for it. But, at present, the policy of Russia is precisely that which we urged upon the Porte. Whatever reason we may have for supposing that she has secretly made up her mind to go beyond this, surely that cannot justify us for withdrawing from joint action with a view to give effect to our own propositions. When the now hidden

motives of Russia clothe themselves in acts of which we should disapprove, it will be time enough, one would think, to express in some practical way our non-concurrence with her. But at present she has not exceeded our own sketch of policy which, indeed, it is her avowed purpose to fill in and to impose upon the Porte. Even if we cannot rely upon her assurances it would be good policy to take them on trust—to act in union as long as it remains possible, and only when concerted action becomes impossible to retire from the combination. Lord Derby is strong where he ought to be conscious of weakness; he is weak where he ought to show courage and strength. We suspect, after all, the traditions of the Foreign Office are too potent for the independence of his will. We advance when we should retire; we retire when we should advance. The only consequence of this will be, not that we shall become involved in a European war, but that we shall have to make vast and expensive preparations for a contingency which ought never to have been suffered to occur, and shall, moreover, frustrate the very object we profess to have in view.

#### THE TRANSVAAL AND CONFEDERATION.

THE events now transpiring in South Africa will hereafter constitute one of the most singular episodes in the modern history of colonisation. The Dutch Boers who have recently suffered disaster at the hands of Secocoeni, a Zulu chief, appear to be incapable of profiting by misfortune. Mr. Burgers, the Transvaal President, after witnessing on the part of his commandos a degree of cowardice absolutely unparalleled in South Africa, coolly proposes to the Volksraad that the war shall be indefinitely prolonged, and proceeds to invest one Captain Von Schlickmann, who has been guilty of the grossest acts of cruelty towards the natives, with an important military command. The Legislature has yet to endorse the President's policy; and there are not wanting indications that its confidence may entirely be withdrawn from a man who, judging from the events of the late campaign, is more fit to be a leader of Baah-Bazouks than the chief magistrate of a so-called Christian State. We do not forget that the Volksraad once before interfered to save the country from the total loss of its reputation. When during the administration of the younger Pretorius, raid after raid was made upon the neighbouring tribes for the purpose of exterminating the adult male Kaffirs, and of enslaving the women and children, the Volksraad at last interfered, and showed something of the spirit of a free Legislature, by appointing a committee to investigate some of the worst of these sanguinary transactions. The English then, as at the present time, were foremost in demanding that Kaffir wars should not be systematically prosecuted in order to stock Dutch farms with slaves. Our countrymen have much to answer for in South Africa, and even in the Transvaal Republic they have lately imbrued their hands in the blood of poor native women, but we feel sure that for unmitigated brutality the Boers of the old school—those, for example, who destroyed Dr. Livingstone's mission-station and enslaved his Sunday-school children—have never been surpassed. They are the Turks of South Africa—fanatics who, although professing the Christian religion, yet vie with the followers of the Prophet in believing that it is their predestined mission to destroy the heathen, root and branch, and to appropriate their lands. These ruffians—untaught, illiterate, obstinate—will never learn either wisdom or toleration. Captain von Schlickmann is a man after their own heart; and President Burgers, in his present mood, is exactly the sort of ruler they would choose among ten thousand candidates for the office.

There is an impression in many quarters that the difficulties in which the Boers have been involved in consequence of their recent defeat will dispose them to accept British rule, or rather that form of it which is represented by Lord Carnarvon's policy of Confederation. No doubt that is the feeling of many Englishmen in the Transvaal, and especially of those at the goldfields who are now familiar alike with the cruelty and the cowardice of the Boers, and whose indignation has been justly excited by the fact that some industrious Kaffir women who were well-known to the diggers had been shamefully bullied by Mr. Burgers' native allies, and that, too, under his own eyes. But the malcontents are a small, although influential, minority, while the majority, who are wedded to the old barbarous ideas of the original emigrants from the Cape, will not readily consent to the Government stepping in



and substituting a comparative rule of justice for one of blind brute force. In a past generation, when they were inflamed by a sense of the wrong which they conceived they had suffered by the abolition of slavery, it was their pleasant practice to call their worst ox by the name of "England"—a rough-and-ready method of expressing their hatred for the government which had presumed to place the heathen in respect to personal rights upon a footing with themselves. It would, we think, be a great mistake if Lord Carnarvon thought that he could conciliate these irreconcilables by conceding to them the right to pursue a reactionary native policy. By adopting such a course he would only compromise his own good name, as well as that of the country whose interests are entrusted to his protection: while he would certainly excite the alarm of every Kaffir chief, who, like Ketsawayo and Secocoeni, now feel implicit confidence in the justice of the British Government. In all this unhappy business the only thing which it is possible to regard with any sort of complacency is the estimation in which Great Britain, with all her faults, is still held by the Kaffir tribes. The powerful Zulu king is restrained from waging war on the Boers simply by the knowledge that his doing so would be offensive to us; while Secocoeni loudly, and, it would appear sincerely, proclaims his desire to be on good terms with the English, and to avoid doing the least harm even to those of our countrymen who have sworn allegiance to the Transvaal Republic. At the same time, it would not be easy to exaggerate the disturbing influence of a Kaffir war, even when a distant frontier is the scene of conflict. In every kraal in South Africa the incidents of the present war are a perpetual theme of exciting discussion, and we doubt not that the story of Secocoeni's prowess will long serve to stir the blood of the youthful warriors of the Kaffir race. Such a state of things cannot fail to be injurious to British interests—to the peace and prosperity of a country which, if only men were rational beings, might one day become a second Paradise. We would therefore ask whether Lord Carnarvon, out of deference to the Boers who have so long oppressed the native race, is to allow a policy to be continued which will not only prolong an unjust war, but in the long run jeopardise the tranquillity of our own colonies? We say emphatically that his lordship would greatly fail in his duty if he permitted President Burgers to carry into effect that policy of war to the knife upon which he appears to be resolutely bent. It appears to us that we have the remedy in our own hands. If Mr. Burgers proceeded to extremities, it would be our duty to cut off from the Boers those supplies of arms and ammunition which they now receive from the Cape Colony, and to throw them entirely upon their own resources. The Imperial Government is now endeavouring to accomplish objects which no one who examines them impartially will deny are best both for the mother country and for the colonies; and it is therefore clearly the duty of the Secretary of State to take care that the benefits of his wise and far-seeing policy are not endangered either by the criminality of the Boers or by the cupidity of our own countrymen. Upon Lord Carnarvon rests the responsibility of maintaining the peace of South Africa, and if it be necessary to impose a curb upon the Boers in order to secure this end, we hope that he will have the firmness to deprive them—at least, so far as he can—of the power of working mischief.

It is satisfactory that in the negotiations with Mr. Brand, the President of the Orange Free State—the sister Dutch Republic, as it may be designated—the Colonial Minister refused to consider any question of ceding the Diamond fields, but on the other hand was willing to entertain the principle of a money compensation for any wrong supposed to have been done to the Free State. Logically, perhaps, it would be difficult to defend Lord Carnarvon's mode of procedure, but on grounds of expediency we believe him to be perfectly right. Whether Mr. Brand's grievance were well or ill-founded, it was better to get rid of it, if this desirable object could be accomplished by a money payment, than to allow it to be nursed by the Free State people, who are already more than half willing to accept confederation. We wish to attract the Orange Free State as well as the Transvaal Republic to British rule by the force of sympathy as well as of self-interest. So long as this is simply our policy we shall support confederation; but if in order to woo the Boers into a closer political relation with ourselves we were to offer to sacrifice some great principle—like that, for example, of the essential equality before the law of the two races—we should regard confederation as a mockery, a delusion, and a snare.

## Literature.

### WITHROW'S "CATACOMBS OF ROME."

This is clearly a reissue in England of an American printed work, but it is none the worse for that fact. On the contrary, we are glad to see so artistic and scholarly a book produced on the other side of the Atlantic. It is another illustration of the tendency of Americans to Old World scenes and studies, the tendency that induced Prescott and Ticknor to write of Spain, Washington Irving to write of the Alhambra, and most travelling Americans to surpass Englishmen or other natives in their acquaintance with the local antiquities of their own countries. Many before Mr. Withrow have written of the Catacombs of Rome, but hardly anyone which enables so thoroughly. We have had descriptions of visits, and we have had the great works of De Rossi and others, but no one has put the whole information together as Mr. Withrow has done. The illustrations in this book—nearly a hundred and fifty in number—are to be found elsewhere, but in works to which not one in a million has had, or can have, practical access. The scholarly reading of the inscriptions could be given by none but a student familiar with almost every page of the history of the Apostolic and post-Apostolic Church. Altogether, therefore, we have a work not merely of rare, but of permanent value, which must supersede every other work in the English language on the Catacombs.

Mr. Withrow is a writer with a faculty for arrangement, although having to illustrate different phases of society as exhibited in the Catacombs, he is obliged, every now and then, substantially to repeat himself. This work is divided into three sections:—I. The Structure and History of the Catacombs; II. The Art and Symbolism of the Catacombs; III. The Inscriptions of the Catacombs. The information under each of these sections is almost exhaustive, while the illustrations bring before us every variety of social and religious life belonging to the time of ancient Imperial Rome.

We pass over in this volume much with which the general reader must be familiar—the locality and structure of the Catacombs, for instance, although Mr. Withrow has brought these into stronger light by his wide reading and his classical quotations. What is to be found in this marvellous region he well describes:—

Beneath the ruined palaces and temples, the crumbling tombs and dismantled villas, of the august mistress of the world, we find the most interesting relics of early Christianity on the face of the earth. In traversing these tangled labyrinths we are brought face to face with the primitive ages; we are present at the worship of the infant church; we observe its rites; we study its institutions; we witness the deep emotions of the first believers as they commit their dead, often their martyred dead, to their last long resting-place; we decipher the touching record of their sorrow, of the holy hopes by which they were sustained, of "their faith triumphant o'er their fears" and of their assurance of the resurrection of the dead and the life everlasting. We read in the testimony of the Catacombs the confession of faith of the early Christians, sometimes accompanied by the records of their persecution, the symbols of their martyrdom, and even the very instruments of their torture. For in these halls of silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testimony with their blood during the sanguinary ages of persecution; of many of the early bishops and pastors of the Church, who shepherded the flock of Christ amid the dangers of those troublous times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the apostles themselves. Indeed, if we would accept ancient tradition, we would even believe that the bodies of St. Peter and St. Paul were laid to rest in those hallowed crypts—a true *terra sancta*, inferior in sacred interest only to that rock-hewn sepulchre consecrated evermore by the body of Our Lord. These reflections will lend to the study of the Catacombs an interest of the highest and intensest character.

We are told that the extent of the Catacombs has been exaggerated, but the fact is that no one has yet discovered their whole extent. The highest authority computes their length at five hundred and eighty-seven miles of passages, all of them bordered by tombs set in the rock or earth. Seventy thousand graves have been counted, but these are only a portion of the whole, of which the estimate has ranged from Father Marchi's, amounting to seven millions, to De Rossi's—probably the more accurate—to nearly four millions. Men have spent their lives in investigating these sacred corridors, and even yet we do not know the wealth of their contents.

Mr. Withrow gives us illustrations of every description of tomb, whether opened or closed, as well as of their construction, and the arrangement and style of the various come-

teries and galleries. In the course of his description the author fairly disposes of one point—namely, as to the use of the catacombs by Christians exclusively,—

It has been urged in objection to this theory, that the difficulty of secretly disposing of at least a hundred millions of cubic feet of refuse material taken from the Catacombs must have been exceedingly great, unless it could be removed under cover of employment for some economic purpose. It will be shown, however, that secrecy was not always necessary, as has been assumed, but that, on the contrary, the Christian right of sepulture was for a long time legally recognised by the Pagan Emperors; and that the Catacombs continued to be publicly used for a considerable time after the establishment of Christianity on the throne of the Cæsars. During the exacerbations of persecution there is evidence that the excavated material was deposited in the galleries already filled with graves, or, as we have seen, in the spacious vaults of adjacent *arenaria*. If the Catacombs were merely excavations for sand or stone, as has been asserted, we ought to find many of their narrow galleries destitute of tombs, and many of the *arenaria* containing them; whereas every yard of the former is occupied with graves, and not a single grave is found in the latter, nor do they contain a single example of a mural painting or inscription. The conclusion is irresistible that the Catacombs proper were created exclusively for the purpose of Christian burial, and in no case were of Pagan construction.

Notwithstanding this it is supposed that the first catacombs were excavated by the Jews, for it is certain that there are Jewish inscriptions with Jewish characteristics—such as the seven-branched candlestick—and references to the synagogue. But they had their catacombs apart, and neither pagan nor Christian appear to have been buried in them.

Of course Mr. Withrow rejects Peter's residence in Rome, but it is certain that as early as A.D. 58 the faith of the Roman Church was spoken of through the whole world. The early catacombs were, he thinks, "private sepulchres for single families"—some of which have been identified—afterwards extended. "The names of many of the burial crypts commemorate these original owners. Among others, those of Lucina, Priscilla, and Domitilla are considered to belong to the first century, and the two former to the time of the Apostles." The inscriptions on these are very curious, showing, sometimes, a strange mixture of heathen signs and expressions with Christian faith, while any violation of the places of sepulchre is prohibited with awful imprecations. Time passed; the Catacombs were largely increased and extended, and, under some of the Pagan Emperors, became, as is so well known, places of refuge and worship, of which many illustrations will be found in these pages. Then came their disuse and abandonment—abandonment even to forgetfulness. Notwithstanding their immense extent, and their place in Roman Christian history, every tradition of their existence, had perished, until, in the sixteenth century, accident revealed it. Since then, scholars and antiquarians have devoted years of their time to an investigation of their contents, but even three hundred years of more or less continuous exploration and study have not exhausted their wealth.

Mr. Withrow devotes a considerable section of his work to the treatment of early Christian art, with illustrations of the symbolism to be found in the Catacombs. Very rough, but very curious, are the illustrations of these subjects, most of them being but little superior to fair drawings by a child, while the imagination which is attempted to be realised is of the most childish order. "High Art" was evidently not successfully cultivated by the early Roman Christians. This is a matter of small importance: what is of importance is the fact that there is not one of early date that supports the distinctive doctrines and traditions of the present Roman Church. The author says—

By the study of the inscriptions, paintings, and sculpture of this subterranean city of the dead, we may follow the development of Christian thought from century to century; we may trace the successive changes of doctrine and discipline; we may read the irrefragable testimony, written with a pen of iron in the rock for ever, of the purity of the primitive faith, and of the gradual corruption which it has undergone.

In this era of critical investigation of the very foundations of the faith it will be well to examine this vast body of Christian evidences as to the doctrinal teachings of the primitive times, which has been handed down from the believers living in or near the apostolic age, and thus providentially preserved in these subterranean excavations, as a perpetual memorial of the faith and practice of the golden prime of Christianity.

While we should not expect to find in these inscriptions a complete system of theology, we would certainly look for some definite expression regarding the religious belief of those who wrote these memorials of the dead. We would expect some reference to the lives of the departed, to the virtues of their character, and to the hopes of the survivors as to their future condition in the spirit-world. In this expectation we are not disappointed. We find in these epitaphs a body of evidence on the doctrines and discipline of the primitive Church, whose value it is scarcely possible to over-estimate. We are struck with the infinite contrast of their sentiments to that of the pagan sepulchral monuments, and also by the conspicuous absence, in those of the early centuries and purer period of Christianity, of the doctrines by which the Church of Rome is cha-

\* *The Catacombs of Rome; and their Testimony Relative to Primitive Christianity.* By the Rev. W. H. Withrow, M.A. (Hodder and Stoughton.)



acterised. We shall also find references to some of the heresies, which, like plague spots, alas! so soon began to infect the Church, and some of which even found distinguished ecclesiastical patronage.

We cannot, in our present space, follow Mr. Withrow through this subject, but we can assure the reader that he will find it to be treated in an able and exhaustive manner. Baptists, perhaps, will have something to say concerning the illustrations of baptism found in these remains, which do not appear altogether to support their views, but we fancy that the author's conclusions on this head may be of too general a nature.

#### "THE CHRISTIANS OF TURKEY."

Some thirteen years ago Mr. Denton published a pamphlet, which seems to have failed of the full effect he had hoped. And that was a circumstance deeply to be regretted. For in this pamphlet he had shown by the most indubitable evidence that the sufferings of the Christians under Turkish rule warranted some kind of effort or interference on the part of the Powers of Europe to allay or to do away with it. Excesses and cruelties of the very same character as have recently stirred all hearts were shown to have been, previous to that date, of such common occurrence as to seem essential elements of Turkish rule. Mr. Denton marshals his facts, and brings them up to date in a clear, common-sense, vigorous way, and with a determination not to admit political reflection—since certainly there were abundant room for them on his part. The reproof conveyed by his book to politicians of both parties is deeper than any clothing of satire could possibly make it, and, in spite of all our desire, like Mr. Denton, not to urge it as a set point, it cannot wholly be put aside in the reading of this book. For, whilst he very generously attributes to ignorance of the real state of the case the utter lack of interest and the failure by England to take any decided step at an earlier period, it is impossible to credit those on whom the responsibility rested with such ignorance as may be assumed respecting the mass of Englishmen prior to the Bulgarian outbreak. State papers are the stern witnesses produced. In the early part of 1860, Prince Gortschakoff, then Russian Minister for Foreign Affairs, addressed a circular to the Great Powers of Europe, pointing out in such terms the injustice and the suffering of which the Christians in Turkey had so long complained, and which the Porte had, at various periods, for upwards of thirty years, promised should be removed, that it was felt needful to do something; and Sir Henry Bulwer, while instructing the consuls to furnish him with reports of the condition of their various districts in this matter, at the same time takes care to gag them after the approved manner of diplomacy.

"Looking at the barbarous and despotic power but a few years since exercised by the pashas in the provinces, and at the venal practices too long indulged in by Turkish functionaries—the temptation being not unoften given by the rayahs themselves, who bribed such functionaries to favour the one against the other—it is too much to expect that a pure and perfect administration will now be found.

"The crimes, moreover, signalled by Russia, are in all countries unfortunately to be seen and deplored; and whilst religious toleration, to a far greater extent than is even now practised by many European Governments, has been traditionally characteristic of Turkish domination—a system of religious equality, though by no means easy to establish at first—when the conquering race is of one creed, and the conquered of another—has, nevertheless, of late years, made a visible progress in the capital; and can hardly, one would suppose, since it has been proclaimed ostentatiously and constantly, with the consent of the Sovereign, be altogether disregarded by the Porte's official servants in the country at large.

"Thus—whilst I am far from denying that great and radical reforms are required in the provincial administration, I am, nevertheless, inclined to believe that it is an exaggeration to contend that things are in a much worse state than under the circumstances might be expected, or that there is a constant and perverse action, on the part of the governors and their subordinates, in opposition to the general policy which their superiors are pledged to carry out."

And Sir Henry Bulwer then significantly added—

"Her Majesty's Government wishes, as you well know, to maintain the Ottoman Empire—which in its fall would produce a general disorganisation in the East, accompanied, probably, by war throughout the world—the whole producing a series of disasters which would certainly not benefit any class in Turkey, and would be likely to cause great calamities to mankind."

Mr. Denton, remarking on this statement, well adds—and the method which it reveals in dealing with matters of such sound importance will excuse the length of our extract:—

Now it is evident that had Sir Henry Bulwer believed that the state of Turkey was improved or improving, he might have safely left it to the Consuls to make such a declaration without telling them that he expected them to do so. If under the mild "toleration" of Turkey the Christians were reposing in peace and were

free from grievous oppressions, it was not necessary that the Ambassador at Constantinople should tell this to the Consuls, who must have known far better than he could what was the condition of the Christians. That this circular was regarded by the Consuls as a dictation as to the kind of answers desired by Sir Henry Bulwer, and "welcome to the Embassy," is evident from a circumstance which, if it were not for the gravity of the offence against the very first principles of morality, would be simply ludicrous. By some mistake in the office of the Ambassador, the list of questions was received by one Consul without the circular which should have accompanied it; on the 4th of August, that gentleman forwarded his answers in simple child-like faith that his Excellency required truthful answers to his questions. A few days, however, after the report had been sent, the circular arrived under another cover. It was then evident to him that he had committed a great blunder; he had been asked to bless the Sultan, to praise his beneficent and "tolerant" rule, and to contradict the accusation in the Russian note. Alas! he had unwittingly cursed the one and confirmed the other by a simple picture of the state of the province in which he resided. Here it would obviously have been better to have let the matter rest, the mistake of not sending the questions and the draught answers together had been made at Constantinople, and the blunder of telling the truth had been solely committed in consequence of the first error. This, however, did not satisfy the Consul. He did what terrified men frequently do. He was bold even to rashness. He undertook to confute himself, and wrote a despatch full of lamentation at his simplicity, and overflowing with apologies for speaking the truth. In this latter document the Consul professes that he is not so competent to speak as his Excellency, his ideas are all "crude," and he seeks to recall his former statement, seemingly not knowing it was too late to do so. Eating his flesh with a very wry face, in his alarm he made a larger meal of it than was at all necessary.

In his second report, written after he had learnt why Sir Henry Bulwer had sent the list of questions to him, the Consul thus writes:—

"On the 4th instant I had the honour of forwarding replies to the queries contained in your excellency's circular of June 11, which had reached me only a few days previously, and yesterday I received the other circular bearing the same date. I thus furnished what information I could without being aware of the motives dictating the questions, and without being in possession of the valuable instructions conveyed by the other circular. I shall, therefore, endeavour now to supply the deficiencies of my replies.

"Your excellency expresses the belief that it is an exaggeration to contend that things are in a much worse state than, under the circumstances, might be expected. This view of the case is fully corroborated by my experience.

"I am sure your excellency wishes to have opinions frankly stated, in order that they may be duly sifted, and appreciated according to their merits and demerits; and I therefore hope I may be held excused if I have too freely given utterance to these crude notions on a subject, the consideration of which may not strictly form part of a Consul's attributes."

It is a melancholy spectacle to see a man of mature age making piteous appeals for tender consideration because he had unfortunately spoken the truth; but however melancholy the spectacle is, it is important, since it shows us the effect of the circular of Sir Henry Bulwer upon the mind at least of one of the Consuls, and it leaves us to regret that we have missed those valuable photographs of the state of Turkey which, but for the forethought of Sir Henry Bulwer, we should have obtained.

And all this, notwithstanding that Sir Henry in a State paper\* had actually, soberly, and without qualification written:—"Wherever the Turk is sufficiently predominant to be implicitly obeyed, laziness, corruption, extravagance, and penury mark his rule; and whenever he is too feeble to exert more than a doubtful and nominal authority, the system of Government which prevails is that of the Arab robber and the lawless Highland chieftain." An honest confession truly for the man who directed the Consuls how to report!

Mr. Denton does not write from hearsay. He is himself a Serbian scholar, he has resided in the country, studied the people and their ways; and in a good deal speaks as an eye-witness. The bulk of the book, however, is taken up with a careful selection and epitome of the evidence, which otherwise lies scattered and inaccessible. He first traces of the causes of the decay of Turkey, and next the decline of the Turkish race, due mainly, as he holds, to such immoralities as surpass those which ruined ancient nationalities. The satires of Juvenal and Petronius are decent compared with the evidence which he could produce, but cannot print. "Students may remember how rabbinical writers describe the sins of the Amorites and other inhabitants of the land of Canaan, who for their revolting sins were driven out by the children of Israel. That description gives but a partial picture of the present condition of Turkish society." And he actually reaches the conclusion, by dint of the study of elaborate statistics and careful calculations, that within sixty years the Turkish element in the population will have ceased to exist. And certainly it does, as he says, seem a grave question, whether, in these circumstances, we shall be responsible for the rearing of another generation of Turks when, "in every part of the Turkish empire murder is unpunished; crimes

of every description are done with impunity on the persons of Christians; whilst they are liable to be thrust from their little property at any moment, and to be despoiled of the goods which they have collected; and whilst all the time the Government is under express treaty to protect its subjects, and exerts no influence in this direction."

The chapter on "Foreign Intrigues" is valuable and significant, and contains a mass of well-condensed facts. The following anecdote is worth quoting:—

Some few years ago a young attaché of a foreign embassy to this country, now one of the foremost diplomatists in Europe, was going by rail to Southampton. It chanced that at the same time several of Her Majesty's Ministers were on their way to Osborne. Lord Palmerston had in his jaunty manner referred a few nights before in the House of Commons to "Russian intrigues." On this the young and zealous diplomatist proceeded to lecture his lordship, since, as he alleged, the fact was notoriously in opposition to this statement. "I know—I know," replied the Prime Minister, "but one can do anything one likes with the Commons if only you tell them of Russian intrigues." Lord Palmerston was probably joking at the young attaché's expense, but the jest was a truth notwithstanding. It settles everything. It atones for our shortcomings, it excuses our injustice, it saves us the trouble of thinking, it invests our unwisdom with the appearance of policy, if only we whisper, "Russian intrigues."

The same may be said of that on "Turkish promises and non-performances," which, in no respect, may be said to sum up the whole matter. Throughout the remarks Mr. Denton aptly throws in his own testimony and the results of his observations in Turkey and Servia, but he is more concerned to present a consensus of evidence than to sketch his own experiences, and in this he shows his tact. We could wish that he were more careful in respect to style; but his book, in spite of some faults, is a valuable summary and argument, and as such should be widely read and pondered, as we hope it will be.

#### VERS DE SOCIÉTÉ.\*

It is less difficult to criticise serious verses, however ambitious, than these airy versicles, which reflect the delicate daintinesses, the whims, the asides, the reserves, amiable or scornful alike, of modern society. A certain truthfulness and unity of mood are certainly demanded. There is a constant risk that the artist will betray himself by false notes—faults, not to be named otherwise than as the infusion of what is purely personal, intruding into an atmosphere clear, bright, unclouded, and so bringing out the more clearly any, the least, lapse from sweet and rounded grace of outline. Many vagaries, it is true, may be allowed; the range is wide, but little is permitted to excursions beyond it, either as regards height or depth, and the movement from point to point must be softly measured. Quaint meditativeness, playful and suggestive earnestness, running even into delicate irony, is permissible, but it must never overtake one with the sense of shock, surprise, or puzzle; for this is to descend to the region of burlesque, whose atmosphere is alien to the still grace and repose which are assumed as the prime conditions of the true *vers de société*. Mr. Frederick Locker has not seldom been described as *facile princeps* in this sort of writing; and he certainly has a remarkable power of bringing simple moods into contact, as it were, with more artificial moods without strain; gaining by dint of a mere term or turn of phrase a touch of pathos, just enough to mediate that middle tone which is so difficult of attainment. But Mr. Locker has not written over four pieces which can strictly claim the first rank. True as are his perceptions of the relations of things in relation to this kind of art, he not seldom fails through lack of delicacy in language, and through a vocabulary limited, as it would seem, under peculiarities of idiosyncrasy in certain directions.

What could be more perfect than the little poem called "Bramble Rise." It would have stood absolutely alone but for the infelicity, which is really an incorrectness, on which a pun—and a very poor pun—is founded in the last two lines of this stanza:—

Where early reapers whistled shrill,  
A whistle may be noted still—  
The locomotive's ravings (?)  
New custom newer want begets—  
My bank of early violets  
Is now a bank of savings (!)

In another fine piece Mr. Locker interjects quite a false note when he says:—

What brought this pilgrim here? and why  
Was Pamela away?  
It may be she had found her grave,  
Or he had found his gay.

The old word "fardel" Mr. Locker has fallen in love with, and uses it some three or four times. In the poem, "To my Grandmother,"

\* *The Christians of Turkey: their Condition under Muslim Rule.* By the Rev. W. DENTON, M.A., author of "Servia and the Servians." &c., &c. (London: Daldy, Isbister, and Co.)

\* Paper on Administrative and Financial Reform in Turkey, 1858 to 1861, pp. 32-33.

\* *Boudoir Ballads.* By G. ASHBY-STERRY, author of "Tiny Travels." (Chatto and Windus.)



for example, and with rather awkward effect. In this sort of verse no word or phrase other than that which is, or at any rate might be, used in society, is properly permissible, unless under distinct and conscious intention, so as to rest a point on it. Otherwise it is merely prosaic and clumsy, as is Mr. Locker's "far-del." Mr. Dobson, for instance, who has been unjustly depreciated in contrast with Mr. Locker, gains wonderful effect in this way by the use of learned, antiquated, half-technical phrases. Indeed, half his art often consists in the quaint freedom he takes in summoning to the mind odd and uncommon associations by an unexpected word or phrase never really out of keeping with the dominant note. Mr. Dobson may have less command of the scales of simple and primitive feeling in relation to this class of work; but he far surpasses Mr. Locker in mastery of word and phrase—in the width of association he can awaken without travelling beyond the legitimate lines. His use of classic knowledge—pure, clear, and dainty, is most skilful, and full of charm. And as his powers on the side of the fantastic are more varied and spontaneous than Mr. Locker's, so he can touch a higher level of true poetic sentiment, without doing despite to the airy fragrant and lightness of his verse. In form Mr. Dobson is almost perfect; in matter of rhyme, accent, and all that pertains to the technique he has thoroughly trained himself; an ear originally good has clearly been educated by patient, constant, and varied practice. "Incognita" and "Une Marquise" might well be cited to corroborate our statement had we space.

Mr. Ashby-Sterry, who has for several years been known as a contributor of light verse to the magazines, gives us a selection of his best pieces that come under this heading. Mr. Sterry has something of Mr. Locker's simple feeling and sentiment, and often pens a stanza or two that are instinct with delicacy and whimsical grace. But, though it is evident that his experience may in many ways have been advantageous as respects travel and contact with society, he is not such a master of word and phrase as Mr. Dobson. As a metrist he is neither so varied nor so subtle, and he occasionally falls, like Mr. Locker, on odd prosaic lines and on feeble puns. It is not by publishing a large volume that pre-eminence in this walk of art is to be gained, so much as by the unimpeachable perfection of a few pieces; precisely as it is not necessary for us to see all the rose-leaves turned out of the vase when we would enjoy their odour. There are a few of these poems of Mr. Sterry's, which, with slight touching, might almost claim to be placed in the front rank; there are others which are too diffuse, careless, and lacking in graceful point, to achieve what he no doubt hopes for from them. "Two and Two: a Song of School-girls," is very sweet and finished. It begins thus:—

Come the little ones in frocks,  
With their brodered knickerbocks,  
And their tangled sunny locks—  
Laughing crew!  
Come the dimpled darling pets,  
With their tresses all in nets,  
And their snow-white pantalettes  
Just in view.  
Come the gay and graceful girls  
With their chignons and their curls—  
Sweetest string of Beauty's pearls,  
Two and two.

and ends:—

When school studies are all done,  
And life's lessons have begun,  
And rich lovers, one by one,  
Gladly sue;  
When each bright-eyed little pet,  
Leaves De Porquet for Debreit,  
Or perchance a coronet  
Comes to woo—  
They have learnt for after-life  
That the husband and the wife  
Should together face the strife  
Two and two.

"Nina's Necklace" is more than pretty—it is dainty and sweet:—

I have brought the string of pearls  
For my prettiest of girls:  
Let your merry laughter ring!  
Do not seek  
The wild ripple of your hair  
On your dimpled shoulders bare—  
As I clasp the shenay string  
Round your neck.  
Here are sixteen snowy pearls,  
Glad to nestle in your curls,  
Round your neck they closely cling  
With delight—  
Fitting emblem of your years,  
Free from sorrow, care, and tears,  
Sixteen summers softly sing  
Pure and bright,  
Though your sweetest sunny smiles  
And your winsome girlish wiles,  
Right and left you gaily fling—  
Merry miss!  
From your lips I claim reward—  
If you will graciously accord!  
I will clasp the snowy string  
With a kiss,

"Off and Away" has some good points; this is a well-turned stanza:—

You are off amid vineyards and mountains,  
Where myrtle is mingled with maize;  
Where the olive o'ershadows bright fountains  
You'll dream thro' the fine autumn days;  
Where the roseate sunset is flushing  
With glory the amethyst lake,  
Whilst the blue ripples seem to be hushing  
To slumber the shore where they break.

"Tangle Lock" is flowing and finished, and would have been very perfect but for two lapses of metre; "Undine" makes a point very delicately; "Number One" is well sustained; and "Clover" has one stanza that is turned with consummate art. We cannot say that we feel that we have done full justice to Mr. Ashby-Sterry's delightful volume, for the best of the pieces are too long for us to quote in *extenso*, and so sadly suffer by the making of extracts that we prefer not to do so largely. In spite of some faults, mostly pertaining to little points of form, we have no doubt that by a large circle of readers this book will be eagerly welcomed, and furnish a new source of innocent pleasure to not a few.

#### "THE MAID OF STRALSUND."

Mr. De Liefde has already given ample proof of his power of historical sketching under the form of fiction. His "Beggars" gave an admirable and vivid *resumé* of the rise of the Dutch Republic. In this present story he deals with a period equally available for his purposes, and he does not fail to show the same powers. The disturbance of all political relations, the social distraction, the distrust that prevailed throughout Germany between the princes whilst the country was overrun by the Swedes during that period of terrible trial, is full of attraction for the historical novelist, but it demands at once great research and skill to grasp and to present it adequately. De Quincey tried it in his well-written but now little known novel "Klosterheim," which is full of graphic picture and incident; but it takes up only a little section of the great interests that were being fought out then; and he depends for his ultimate success on the working out of side issues in the way of mystery and intrigue. Mr. De Liefde has done well to follow his own bent, and to keep to the leading historical outlines of the most exciting part of that period. He writes with care, not scorning a plain and effective expression, but generally gaining an air of elegance. The heroine is Helena Hermann, the daughter of the Calvinistic pastor of Stralsund, who has been betrothed to Theodore Wechler, a young citizen, who is morbid, gloomy, and suspicious. He had become involved in some dark and doubtful enterprises, owing to his jealousy of one Harry Wyndham, one of those Scotchmen after the heart of Sir Walter Scott, who were sure to be found wherever there was conflict and hard fighting in those days. Helena's engagement to Theodore is broken off, owing to these circumstances; she becomes engaged to this Harry Wyndham, and their love-tie is made to bring the reader *en rapport* with some of the main incidents of the war. To find out how Helena's love at last found "earthly close" the reader must turn to Mr. De Liefde's own pages, for it would clearly be unfair too fully to detail his plot. His characters, we must say, are drawn with decided skill—firmly and with a touch of reality; and this is true both as regards the great historical characters necessarily introduced and those which pertain more to his own creation. Gustavus Adolphus is admirably sketched, and the description of his death-scene rises to the truest eloquence; the heroine is a splendid but natural embodiment; and equally distinct and memorable is a character of a very different cast, that of Joe Marks, the Irish gipsy, whose feats are of the most romantic kind. From one exciting scene we pass on to another—battles and sieges being described with distinct power and a certain homely art. The "Siege of Magdeburg," indeed, we do not remember to have had more succinctly presented—not even in the eloquent pages of Schiller. And the "Battle of Lutzen" is not only made generally intelligible but, in a sense, clear in detail. We are made to feel anew the cruelties and horrors of which the troops under Tully and Pappenheim were guilty. This sketch of the camp of Wallenstein will give an idea of Mr. De Liefde's descriptive style:—

The sun was rising slowly in the cloudless sky, and its rays were reflected by the dazzling arms of a regiment of infantry that stood drawn up in the imperial camp, so as to form a passage to the capacious tent from whence the Duke of Friedland issued his orders. It was a gay scene this camp, at least to the superficial observer. The straight rows of white tents, with their streamers and banners, the soldiers chatting together while

enjoying their morning meal, cleaning their arms, or cooking their food, the merry, or rather boisterous laughter, the neighing horses, the splendidly equipped officers, who rode or walked about—all this in contrast with the dark foliage and darker stems of the trees, in the midst of which the camp was pitched, made up a scene at once imposing and beautiful. And yet there was in the midst of this brightness much that was dark. Look at these gay and laughing fellows, by whose lips the holiest names are profaned in heedlessness and bravado. Is there not a shade of sadness in those eyes, and do not those lips that laugh now twitch in an unguarded moment, as if in pain? If you followed that man's thoughts you would find that the little heart left to him was well-nigh breaking over the loss of some dear friend slain in yesterday's encounter. Look at another. He has no sadness on his features; they express nothing but brutal contentment as he eyes the cup of wine with the look of a drunkard, and chuckles over the terrible blasphemies uttered by a neighbour. Observe a third. A whole history of dark crimes and wickedness lies in that face; it is a page full of revelations, one line of which would be enough to make the angels weep.

Indeed, when looking at these men, one could not help thinking that the cause cannot have been very good or noble which drew so many to its standards whose very features spoke of a bad and lawless character. Some regiments, it is true, make an exception, composed as they are of young men of good families, their servants and dependants, who, inspired by religious zeal and ambition to follow so victorious a general as Friedland, had exchanged their parental house for the camp. But, on the whole, Wallenstein's army was composed of the scum of Germany. Robbers, murderers, thieves, deserters, heathens—everything—found a ready place there; and, as long as they conformed to his iron discipline, they were at liberty to practise their handicraft as heretofore. The generalissimo's tent was a magnificent structure in the middle of the camp, under the shade of a large and spreading pine-tree. It was surrounded by a dozen other tents which seemed to form a little camp by themselves, for they were enclosed by walls and a ditch, and before its openings or gateways sentries paced up and down with measured steps.

The dialogue is equally good, the moral of the story is pure and elevated, and we really could not point to a story more calculated at once to please and to instruct—more especially the young, who may thus be led to a more genuine love of history than they have before felt.

#### BRIEF NOTICES.

*The Adventures of Captain Mago; or, a Phœnician Expedition B.C. 1000.* By LEON CAHUN. Illustrated. Translated from the French by ELLEN E. FRETHER. (Sampson Low and Co.) A cleverer or more interesting work of its kind than this has seldom been written. M. Cahun has opened a new mine in literature, and has produced a work which for freshness and novelty has not been excelled for many a day. His object is to reproduce the life of the old world as it probably was a thousand years before the Christian era. He does this through the agency of a Phœnician captain, employed by Hiram, King of Tyre, under King David's instructions, to find materials wherewith to decorate the Temple about to be built at Jerusalem. We are first introduced to Phœnician life, its manners and customs and worship; next the author takes us to the Court of King David; after which Captain Mago sets forth on his expedition. This takes him to Egypt, Carthage, Utica, and the silver mines of Iberia; his adventurous spirit further leading him to the discovery of the tin mines of Britain and the amber of Germany. On his return he sails round Africa, and visits the Court of the Queen of Sheba, finally, after a four years' voyage, settling down at Sidon. The old-world pictures presented to us in these voyages are very vivid, and are sometimes described with such realism as to cheat the imagination. It must be said, however, that M. Cahun has studied the works of classical historians and modern investigators in order to make his pictures as truthful as they can be. It need not be said that the adventures are sufficiently exciting. This is a book which may amuse and inform men and children of nearly all ages. It is admirably illustrated, and will make one of the most acceptable of books for boys.

*Under the Waves; or, Diving in Deep Waters.* A Tale. By R. M. BALLANTYNE. (Nisbet and Co.) Mr. Ballantyne's capability of writing instructive as well as romantic tales is as well known as any fact about books. Whether it is of the Alps, of the Norsemen, of lifeboats or lighthouses, of Algerines, or of fur-hunters, his work is sure to be well done, and to excite an interest that never flags until the last page is reached. His present tale illustrates, with the skill of practised inquiry and fruitful imagination, the art of diving as used for scientific purposes. His hero is a young engineer, whose spirit of adventure, or whose professional work, takes him often, and for various purposes, to the bottom of the sea—sometimes to build harbours, sometimes to get up ships or their treasures. We have a tale, therefore, of real scientific interest, as well as of romance. Concerning the latter there is a ship-

\* *The Maid of Stralsund: A Story of the Thirty Years' War.* By J. B. DE LIEFDE, author of the "Beggars," &c. (Hodder and Stoughton.)



wreck, and there are fights with Chinese and Malay pirates, admirably described. Need we say that it is a "capital" book?

*John Denton's Friends.* By CRONA TEMPLE. (Religious Tract Society.) John Denton was born in Peru, and very well is Peruvian scenery described in the earlier chapters of this tale. John, however, is sent to England for his education, becomes an Eton boy, and ultimately a fine Christian young gentleman—as every young gentleman should be. He has some trials, amongst the worst being the loss, in one way or another, of some of his friends, a beautiful little kid being of the number. But he was a boy who was made to have friends of all sorts, and to influence them. How he did this is told by Miss Temple in a fresh and charming way.

*Experiences of the Inner Life.* A Sequel to "The Soul's Life." By EDWARD GARRETT, M.A., Vicar of Christ Church, Surbiton, &c. (Religious Tract Society.) Canon Garrett is well known as an able leader of the Evangelical party. These discourses will enhance his unquestionably-deserved reputation. They are brief, evangelical, devout, dealing with many aspects of Christian experience and hope. One has the feeling in reading them—and we have read them all—that they are the productions of a man of superior spiritual power and influence, but perhaps of limited range. Many, however, who are tried as all Christians are tried, will be glad to read these discourses.

*Posthumous Papers.* Being Selections from the unpublished Writings of the Rev. O. PRESCOTT HILLER. Edited by FREDERICK ALLEN. (James Spiers.) Mr. Hiller was a well-known minister of the New Jerusalem or Swedenborgian Church, who appears to have been highly esteemed by his fellow-religionists. This small volume consists of about a dozen sermons, some short essays, and some reflections and maxims. Excepting their Swedenborgian character, we find nothing remarkable in any of these.

*The Rev. John Kelly.* A Memorial. (G. Phillip and Son.) This is a brief memorial of one of the most honoured ministers of the Congregational body lately departed from our midst. It gives the leading facts of his life with a fair fulness. We are glad to see the reference to Mr. Kelly's lectures on Voluntaryism in 1838 and 1840, and to his "Church Principles." Good work was done by these before many of us had set our own hands to the plough. In addition to the Memoir, we have a sermon preached by him at the close of last year, and the addresses and sermons given in connection with his funeral.

*Harp of the Christian Home.* Hymns by Living Writers. Edited by the Rev. CHARLES ROGERS, LL.D., editor of "Lyra Britannica." (Houlston and Sons.) Dr. Rogers has done good service in the way of collecting and arranging hymns. In the present volume he has erred a little by want of selection. About one-half of the volume is composed of hymns which do not rise above mediocrity, and, indeed, Dr. Rogers made this so far inevitable by his plan. The admission of "contributed" poems—that is, poems which may have been lying in the desks of the writers and had failed to receive the imprimatur of any other editor, very readily come to view under such circumstances; for to see oneself in print remains a weakness still. And in an anthology of this kind only compositions which have undergone some probation should be included. But having cleared our conscience by saying this, we have to confess that there are some fine pieces in the book from the pens of Ada Cambridge, Sarah Doudney, Professor Blackie, Frances Ridley Havergal, Sir William Stirling Maxwell, and several others. The book will, no doubt, be found extremely useful for invalids as well as for more general use. It is well printed, and in every way nicely got up. Dr. Rogers might have been a little more chaste and restrained in his preface; and we may mention for his information that, if he had gone to the proper sources in at least one case, instead of deftly cutting from magazines, he would have escaped several errors. We can scarcely believe that he has obtained the permission of that individual author who figures in his book under her own name and under a *nom de plume* also. Considering that all her writings have been reclaimed from the shadow of protection of the *nom de plume*, we are certain that she will be somewhat surprised to find herself so well represented here, when Dr. Rogers's presentation copy reaches her in her distant home.

*Our Home Work.* A Manual of Domestic Economy. By Mrs. W. H. WIGLEY, author of the "Marshfield Maidens." With a Recommendatory Note from the authoress of the "Peep of Day." (Jarrold and Sons.) Mrs. Buckton's simple "Lectures on

Domestic Economy and Health" led the way towards a flood of literature of which there was great need. Mrs. Wigley worthily follows in the same line. Her book is exactly what it professes to be. It is full of information admirably arranged under heads distinctly printed in a black letter, which makes reference easy. It is in its own way almost exhaustive, and deserves to be widely circulated by those who have the welfare of the rising generation at heart. Some of the recipes are admirably good and simple. Mrs. Wigley has had special domestic difficulties to face from her peculiar circumstances, which she thus indicates in her Preface:—

I have been placed, for years on years, ten miles from a town or railway-station, with no chance of going shopping for want of shops. I have had a large household to cater for, young children to manage, young girls to train. We have had to feed our own meat, to grow our own vegetables, to cure our own bacon, to make our own bread, butter, cheese, lard, preserves; in short, we have not only had to use materials, but to prepare such materials for use. And all this, too, with thrift, carefulness, and management. Therefore, I can say my experience is a practical experience: if I can make it of any benefit to my sisters and fellow countrywomen, surely they shall be welcome to it. And from this feeling springs "Home Work."

We cannot imagine this book, with its wide information, its thoroughly practical spirit, and simple style, not realising to a large extent the aim of its writer.

*The Picture Gallery.* (Sampson Low and Co.) The object of this monthly publication is, as we have before stated, to put the public in possession of photographs of the choice productions of our leading painters. Four plates, with brief biographical notices, are given with each part, one number to each artist. Recent issues have contained some of the best-known specimens of the pictorial works of John Martin, D. Roberts, Cattermole, Lance, and Daniel Maclise, which are very finely and delicately rendered by the Woodbury process. The "Picture Gallery" is a wonderfully cheap shilling's worth.

MESSRS. CASSELL, PETER, AND CO.'S PUBLICATIONS.—Messrs. Cassell and Co. have commenced the re-issue of Dr. Farrar's *Life of Christ* in a serial form with such original illustrations as will tend to help the reader to the realisation of the scenes and incidents described. That fascinating work, now in its nineteenth edition, has been, as a high authority says, "a literary success to which the annals of English theology present no parallel." The first of the twenty-four parts of the re-issue now lies before us. It is printed in large clear type and on fine toned paper. The delicately executed woodcuts, mostly taken from photographs specially obtained by Mr. F. Mason Good in a recent visit to the Holy Land, are not only abundant but tasteful, and really elucidatory of the text or helpful to the reader. Views of modern Bethlehem, of the Convent Chapel of the Nativity, of Rachel's Tomb, of a street in Nazareth, of the Plain of Jericho, &c., adorn this part. We can safely say that if the remainder of the issue should be as well sustained, and as tastefully illustrated, this edition of Canon Farrar's great work will become immensely popular, and entirely worthy of the high position it has attained.—*Picturesque Europe* is still busy with the scenery and historical monuments of the United Kingdom. Part 7 deals with Scotland—a fine steel engraving of Balmoral Castle being the frontispiece—and Part 8 with Irish scenery. Such woodcuts as "The Vale of Avoca" are a triumph of artistic execution; and when we say that the letterpress is informing and the illustrations throughout are picturesque, interesting, and executed with remarkable finish, no more need be said to commend this superb serial to public favour.—The enterprising firm of Belle Sauvage-yard have also commenced a new geographical serial entitled, "A Graphic and Popular Description of the Countries of the World," from the pen of Dr. Robert Brown, author of the well-known *Races of Mankind*, with the first part of which is given a large engraving of Carl Haag's striking painting, "The Swooping Terror of the Desert."—A new issue has also been commenced of the *Popular Educator*, and the subscribers are presented with a large chronological chart of British history and progress during the nineteenth century, which will be useful to many people.—Professor Henry Morley has completed one volume of his *Library of English Literature*, which contains all the leading characteristic shorter poems of British authors from the earliest period, together with valuable critical notes and explanations. The new volume, which commences with Part 17, will deal with the literature relating to the religious life of England.—We have only space to mention the other illustrated publica-

tions of Messrs. Cassell before us, which are either near completion or in progress—such as *Dore's Bible*; the *Child's Bible*; the *Illustrated Shakespeare*; *History of Protestantism* (dealing with the Reformed Church of France); *History of the United States* (now busy with Washington and his contemporaries); *History of India*; the *Bible Dictionary*; *Old and New London* (in which Mr. Walford is as entertaining as ever); the *History of England* (with the next number of which is promised a large plate engraving of the Prince of Wales); and the *Dictionary of Cooker*, (abounding in capital and serviceable receipts).

#### THE EDUCATION ACTS.

SCHOOL BOARD FOR LONDON.—The Privy Council on Education have issued a minute with regard to the triennial election of this board. The returning officer is to be Sir Thomas Chambers, Q.C., or his deputy. The board is to consist of fifty members, divided as follows:—Chelsea, 4; City, 4; Finsbury, 6; Greenwich, 4; Hackney, 5; Lambeth, 6; Marylebone, 7; Southwark, 4; Tower Hamlets, 5; Westminster, 5. The election is to take place on Thursday, Nov. 30. Regulations are notified as to the nomination and withdrawal of candidates, the conditions of candidature, the polling-places (no public-house being allowed for this purpose), the persons entitled to vote, the declaration of the result, and the expenses. Appended to the minute is also the form of the public notices of election which are to be given in the several districts. Sir John Bennett has come forward as one of the candidates for the City of London. In his address he states that for more than forty years he has worked to the utmost of his ability to secure the education of the people, and has made himself acquainted with the enlightened systems which on nearly the whole of the Continent and in the United States, and among all the communities of Englishmen out of England, are working so effectually to develop every mind and train the tastes of all. "It is," he says, "not only the maintenance of our present position, but the very existence of our great manufacturing industry, which is dependent on our fighting the educated workman with one whose thought and taste are equally developed." Sir John Bennett adds—

The cost of education in England is as yet very small compared with that in other foreign and English-founded communities. Economy is always to be practised, but only that true economy which attains its object by effecting it. The London School Board have erected or are erecting about two hundred schools, and will now have practically to ascertain how far these are sufficient for the children of the metropolitan districts of school age, and to supplement them to the extent needed to accommodate those unable to be admitted, and the known increase of population. I shall studiously aim at only using as much of the ratepayers' money as is necessary for the thorough attainment of the great object the board exists to effect. Compulsion is at first necessary, for ignorant parents see no reason their children should be educated. Every year will lessen the necessity of compelling children to attend, for every year will make non-attendance more and more a disgrace to children and their parents. The people will rapidly come to regard their school-houses as their pride, and to take a deep interest in their children's progress.

Our police returns are already showing a decrease in the number of offenders dealt with by our magistrates; for those who would have been juvenile criminals are now busy in preparing themselves to become honest and useful citizens. Before long we shall find ourselves fully repaid for our educational outlay by the decrease of our police-rates, of our poor-rates, and the diminished cost of our hospitals and jails. Should you return me, I pledge myself to work to the full to secure the great object of your board—the thorough education of every child in this nation of London.

The address of Sir Charles Reed, the chairman of the board, to the ratepayers of Hackney, soliciting re-election, will be found in another column. A new candidate appears for Southwark in the person of Miss Helen Taylor, who stands in conjunction with the Rev. John Sinclair. The Liberals of Marylebone have also agreed to support the joint candidature of Mr. Watson, Dr. Angus, and the Hon. Lyulph Stanley.

The *Birmingham Post* says that Mr. Chamberlain will retire from the school board on account of his Parliamentary duties.

SCENE AT A SCHOOL BOARD MEETING.—An exciting scene took place at the meeting of the Bradford School Board on Friday afternoon. A proposal was submitted for the establishment of a board school in a certain district, and was vigorously opposed by the Church and Roman Catholic members of the board. An amendment supported by these was defeated by the casting vote of the chairman, upon which the whole of the Church and Roman Catholic members rose and left the room in a body, their leader, Mr. John Taylor, observing that all the intelligence of the board was leaving the room, and the stupidity and obstinacy were remaining.

In a letter written to the widow of the late Mr. George Smith, the Assyrian scholar and explorer, the Premier announces Her Majesty's intention to grant her a pension of 1500. per annum. In this letter the Premier states that the Queen has been actuated by sympathy with Mrs. Smith in her bereavement by the loss of one "whose interesting and devoted labours have shed fresh light on ancient history."



## Miscellaneous.

**RAILWAY SPEED.**—The *Engineer* gives an account of "the highest authentic instances of high railway speeds" on record. Brunel, with the *Courier* class of locomotive, ran 13 miles in 10 minutes, equal to 78 miles an hour. Mr. P. Stirling, of the Great Northern, took, two years back, sixteen carriages 15 miles in 13 minutes, equal to 75 miles an hour. The "Great Britain," "Lord of the Isles," and "Iron Duke," broad-gauge engines on the Great Western Railway, have each run with four or five carriages from Paddington to Didcot in 47½ min., equal to 66 miles an hour. The new Midland coupled express engines, running in the usual course, have been timed 68, 70, and 72 miles an hour. The ten a.m. express on the Great Northern from Leeds has been timed, and found mile after mile at the rate of a mile in 52secs., or at 69·2 miles an hour. The engines used are Mr. Stirling's outside cylinder bogie express engines, the load being ten carriages.

**FREE ENTERTAINMENTS FOR THE PEOPLE.**—The second annual course of free entertainments, organised under the auspices of the Christian Instruction Society, in connection with Victoria-park Congregational Church, Approach-road, E., was opened last week with a miscellaneous concert, on which occasion S. Morley, Esq., M.P., presided. The second of the series—a dissolving view entertainment—was given on Thursday, the 19th inst., by B. J. Malden, Esq., F.R.G.S., of the Royal Polytechnic. The subject of his highly-interesting lecture was, "The Philadelphia Exhibition: How I went, and what I saw there." Being specially intended for the poor of the East-end, admission to these entertainments is absolutely free of charge, and we need hardly add that the working classes are not slow in availing themselves of the opportunity thus afforded them of obtaining first-class rational amusement, the attendance on each occasion exceeding 2,000 persons. The entertainments will be continued every Thursday throughout the winter.

**THE COST OF WAR.**—Last week, at King's College, Professor Leone Levi spoke a useful word in season. With remarkable clearness he dealt with a difficult and delicate subject, suggested by the uneasy state of the public mind, disturbed as it is by the rumours of war. That peace was the handmaid of commerce was the thesis he set himself to prove, and leaving out of view his political inferences, we may venture to say that there was nothing in his address to which exception could be reasonably taken. Professor Levi says the seven years' war cost us 83,000,000*l.*, the revolt of our American colonies 98,000,000*l.*, the old wars with France 831,000,000*l.*—indeed, 1,000,000,000*l.* would be perhaps a more accurate estimate; the two opium wars with China 8,800,000*l.*, the Kaffir war 2,000,000*l.*, the Russian war 69,000,000*l.*, the Persian expedition 900,000*l.*, the New Zealand war 800,000*l.*, and the Abyssinian war 8,000,000*l.* This does not and cannot fairly represent the actual cost of war as it presses on the taxpayer. Perhaps it represents a little more than one-tenth of the money England has had to pay for the luxury of fighting with her neighbours; and, if that be true, war must then have cost this country in the course of a century and a quarter the monstrous sum of 11,040,000,000 sterling.

**DR. SLADE AND SPIRITUALISM.**—Bow-street Police-court was again crowded on Saturday, when Dr. Slade and Mr. Simmons appeared to answer a charge of fraud by means of spiritualistic sances. The witnesses were Mr. J. Algernon Clarke, secretary of the Central Chamber of Agriculture; Mr. R. H. Hutton, a member of the Senate of the University of London, and one of the joint editors and proprietors of the *Spectator*; Mr. Walter Herries Pollock, a member of the Bar; and Mr. Alexander James Duffield, an analytical chemist. Mr. Hutton stated in the course of his evidence that he asked Slade to procure a message on the inner surface of a double slate fastened with a patent lock, and the defendant told him that his wife's spirit had pledged herself never again to write on a locked slate. Mr. Hutton observed that there was no occasion to get Mrs. Slade's spirit to break her word; but he understood there were a great many other spirits present, and he suggested that as they had not pledged themselves they might be so good as to do it for him. Slade then asked the spirits if they would write on a locked slate for Mr. Hutton, and the answer given on a slate, "in very bold characters," was, "Not one word." The case now stands adjourned to Friday next, Mr. George Lewis intimating that he should only call one more witness to complete the case for the prosecution. Mr. Flowers, in declining to alter the amount of bail, stated with regard to the defence that he should exclude all evidence which did not affect the cases already deposited.

**A SIMS REEVES SCENE AT BIRMINGHAM.**—Mr. Sims Reeves sang at Birmingham on Tuesday night. He had sung "The Macgregor's Gathering" with a spirit and power of voice of which his previous efforts had given little promise, and the audience, as may be supposed, were enraptured. Unfortunately, rapture in the case of a popular audience is apt to take the form of a demand for more, and Mr. Sims Reeves having yielded, with evident reluctance, once before to the exactions of his admirers, was resolved in this instance not to comply with them. Again and again was he called forth, but he persisted each time in simply bowing his acknowledgments, and disregarding the cries of

"Encore!" which assailed him from all parts of the hall. At length, in the hope of appeasing the storm by the interposition of a lady between himself and the audience, he led on Madame Arabella Goddard for the performance of her Scotch fantasia, and seated her at the instrument, but he had evidently over-estimated the gallantry of the public, and the storm of hissing and hooting which assailed him as he withdrew from the platform must have convinced him that his expedient would not succeed. Madame Goddard sat for some time vainly waiting for the storm to abate, but at length her indignation got the better of her patience, and she abruptly left the platform. Mr. Pyatt then came forward, and briefly informed the audience that Madame Goddard was so hurt by the treatment she had received from them, and her nerves were upset by it, that she must decline to play again that evening. After this well-merited rebuke the public appeared to become rather ashamed of its previous conduct, and order was eventually restored.—*Birmingham Daily Post*.

**NATIVE RACES.**—At the Liverpool Social Science Congress, in the Education Section, under the presidency of the Rev. Mark Pattison, B.D., Mr. F. W. Chesson read a paper on the education of native races in British colonies. The writer contended that the only real justification for the extension of British rule over so large a portion of the earth's surface was not the industrial or commercial prosperity of the colonies, but the use we made of our power in educating the native inhabitants, and in securing to them every reasonable opportunity of rising to our own level. He rebutted the theory that the aborigines were irreclaimable savages, and therefore destined to die out. In proof of this he referred to the case of the Australian natives, who, although they lived in a state of the utmost degradation, had exhibited a considerable capacity for improvement, as was shown by Sub-Protector Hamilton's "Report on the Native Institution at Point Macleay, and also by Mr. Bridgman's successful attempt to form an industrial native settlement at Mackay, in Queensland. He condemned the state of things in Mauritius, where, in 1871, there were 21,035 boys and 18,077 girls of an age to receive instruction, while the school attendance was as follows:—Boys, 974; girls, 35. There were difficulties in the way, arising from a want of teachers able to instruct the Indian children through their own vernacular; but if there was a proper sense of the necessity of remedying a great and dangerous evil, it would not long be possible to say that out of nearly 40,000 children between the ages of five and fourteen, only one thousand were receiving any education at all. In New Zealand laudable efforts to educate the Maories had been made both by the Government and by the missionaries, and in the forty-seven schools which were now open for the reception of the Maori pupils, 926 males and 316 females were receiving instruction. The reports of the inspecting officers gave many pleasant glimpses of the interior of the existing schools, and also of the intelligence of the children, who are described as being "apt scholars." With regard to South Africa, no confederation scheme would have the least practical value which did not provide for the establishment of native schools throughout the confederated territories. Among the Basutos, the Fingoes, and other native tribes there was a genuine enthusiasm for education; while at the great missionary institution of Lovedale 244 native students, 49 native apprentices, and 79 native girls were now receiving a superior education, towards the expense of which they contributed last year a sum of 1,329*l.* In conclusion, five practical conclusions were enumerated: 1. That attempts to educate even the most degraded races meet with a success which calls for action on a larger scale. 2. That one of the chief objects of those who desire to rescue the aborigines from destruction should be to secure control over the children at the most impressionable age. 3. That such education should, as at Lovedale, embrace instruction in the industrial arts. 4. That the duty of providing secular education devolves upon the Government. 5. That the sale of strong drinks in the native districts should be rigidly prohibited. In the discussion which followed, the views of the reader of the paper were supported by Miss Mary Carpenter, Mr. R. N. Fowler, and Mr. John Westlake, Q.C., the latter of whom strongly urged that when a South African confederation was established the mode of dealing with the native tribes which had proved so successful in the Cape Colony should be adopted.

## Gleanings.

The number of German newspapers published in the United States is over 300.

Professor and Mrs. Goldwin Smith are expected in Oxford in November, where they will be the guests of Professor Rolleston.

A waiter advertising for a situation says he can "fold napkins in 300 different ways, in the perfect image of every kind of bird."

A rogue charged with larceny pleaded as defence that the doctor had given him so much iron that it made him steal.

A placard in the window of a patent medicine vendor, in Paris, reads as follows:—"The public are requested not to mistake this shop for that of another quack just opposite."

An editor says:—"We have received a basket of fine grapes from our friend —, for which he will please accept our compliments, some of which are nearly an inch in diameter."—*Philadelphia Ledger*.

"I am glad," said the Rev. Dr. Young to the chief of the Little Ottawas, "that you do not drink whisky; but it grieves me to find that your people use so much of it." "Ah, yes!" replied the chief—and he fixed an expressive eye upon the Doctor, which communicated the reproof before he uttered it:—"We Indians use a great deal of whisky, but we do not make it."

We borrow the following from an American paper:—A rather elderly darkey was inquiring of a policeman if he knew anything of his son Peta. The police replied that there was a young darkey in the lock-up for breaking up a prayer-meeting with an axe-handle. "Dat's him," exclaimed the overjoyed parent. "He told me he was gwine to 'muse hisself."

Little Johnny has peculiar views as to original sin. One day he was about to be punished for some misdemeanour, when he pleaded: "It wasn't me, mamma, dear. It was the bad man." "Well, Johnny, I'm going to whip the bad man out of you." "Ah, yes; but that'll hurt me a precious lot more than it will the bad man."

On a very pretty girl's saying to Leigh Hunt "I am very sad you see," he replied, "Oh! no; you belong to the other Jewish sect. You are very fair I see."

**JACOB'S WELL.**—In the new Quarterly Statement of the Palestine Exploration Fund we read:—"One of the few sites in Palestine, the identity of which has never been assailed, is that of Jacob's Well. It is situated a mile and a-half east of Nablus, on the edge of the Plain of Mukhna, and at the eastern base of Mount Gerizim. Captain Anderson, who examined it in 1866, cleared out the mouth, and was lowered by a rope to the bottom. He found it seventy-five feet deep, of a circular form, with a diameter of 7 feet 6 inches, and lined throughout with rough masonry. The bottom of the well was perfectly dry (in May), but the presence of a small unbroken pitcher proved that water is sometimes found in it. Captain Anderson thinks, however, that the well—into which every visitor throws a stone—was formerly very much deeper. Besides the stones, the debris of a ruined church, built over the well in the fourth century, have fallen into it and helped to fill it up. An offer has been made by Dr. Nathaniel Rogers, of Exeter, one of the subscribers to the Fund, to contribute the sum of 50*l.* towards the complete clearing out of this well, so rich in Scriptural associations. The committee have accepted his offer, and propose to perform this work on the return of the survey party. It is estimated that an additional 50*l.* will be required for the labour, making 100*l.* in all; and it will be expedient to have the work superintended by the English officers of the Fund. When cleared out, however, steps should be taken to prevent its being filled up again, and the committee would like to surround the mouth of the well with some sort of memorial stonework, the nature and design of which will be a matter for careful consideration. Should any subscriber desire to unite with Dr. Rogers in this interesting piece of work, their names will be gladly received by the committee."

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

## MARRIAGES.

**ATKINS—HYSLOP.**—October 17, at Middleton-road Congregational Church, Dalston, by the Rev. S. G. Matthews, B.A., H. Atkins, of Dalston, to Annie Sarah, daughter of W. Hyslop, Esq., of Nutdale House, Stoke Newington.

**FRANKLIN—DENNE.**—October 17, at St. Saviour's, Eastbourne, G. C. Franklin, F.R.C.S., Leicester, son of G. B. Franklin, of Stonegate School, Leicester, to Lucy Hannah, daughter of W. Denne, F.R.C.S., Eastbourne.

**COOK—WEBB.**—October 18, at Combe, near Stowmarket, by Rev. J. Reeve, James William Cook, of Snaresbrook, the youngest son of Ed. Cook, Esq., of Crex, Chelmsford, to Lucy Louisa, youngest daughter of Lancaster Webb, Esq., of Combe.

**INGHAM—ISHERWOOD.**—October 18, at Belgrave Independent Chapel, Darwen, by the Rev. James Macdougall, Harold, second son of James B. Ingham, Shuttleworth, near Bury, to Alice, second daughter of the late John Isherwood, contractor, Over Darwen.

**KIRBY—SHAW.**—October 19, at Victoria-road Church, Leicester, by the Rev. F. B. Meyer, B.A., Harry Whalley Kirby, of Newport, Isle of Wight, to Anne Martha, eldest daughter of Mr. W. Shaw, Wilton-street, Leicester.

**EPPE'S COCOA.**—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPE & CO., Homoeopathic Chemists, London."



**RECKITT'S PARIS BLUE.**—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

**FOR NOTHING.**—To give an opportunity to those not yet using "Horniman's Tea," to taste and compare its quality, the Importers send *gratis* to all applicants a *Sample Packet of the Pure Tea* as supplied to their agents, and which, for strength, delicious flavour, and cheapness, is unequalled. Write for sample to Messrs. HORNIMAN, 29, 30, 31, and 32, Wormwood-street, London.

**DYING AT HOME.**—JUNSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, cloths, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

**HOLLOWAY'S PILLS.**—Self-Treatment.—It is admitted on all hands that health and strength of the body are more necessary for success in life than activity or acuteness of mind. The remarkable powers of this well-known medicine in purifying, regulating, and invigorating, are manifested with such striking success, that they should not fail to attract the attention of all invalids. No deep knowledge is required to secure the good effects of these purifying and corrective Pills; a slight study of their accompanying directions will enable any one to use this remedy to the best advantage. In the low, moist, malarious districts, where ague, gout, and rheumatism are almost regarded as birthrights, Holloway's medicine is invaluable for effecting a safe and permanent cure.

**TOOTH-ACHE.**—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes: "I have tried Bunter's Nerve in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1jd.

### Advertisements.

**BENNETT,**

65 & 64,  
CHEAPSIDE.

**WATCHES**

**BENNETT'S**  
GOLD PRESENTATION  
WATCHES,  
FROM £10 TO £100.

**CLOCKS**

**TO CLOCK**  
**PURCHASERS.**  
JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

**JOHN BENNETT, WATCH and CLOCK**  
MANUFACTORY, 65 and 64, CHEAPSIDE.

**BRITISH EMPIRE MUTUAL LIFE**  
ASSURANCE COMPANY.

The Ninth Triennial Cash Bonus will be paid in January next.

ALFRED LENCH SAUL, Secretary.  
32, New Bridge-street.

**WOODFORD.**—PARTIAL BOARD, with Sitting-room and Bedroom adjoining, is OFFERED to a GENTLEMAN engaged in the City during the day.—Apply, B. Z., Post-office, Woodford Green, Essex.

**CONGREGATIONAL SCHOOL FOR THE**  
EDUCATION OF THE SONS OF MINISTERS.

The HALF-YEARLY MEETING and ELECTION of this School will be held on TUESDAY, 31st inst., at the MEMORIAL HALL. Chair to be taken at 2 p.m. by the Rev. J. G. ROGERS, B.A.

Five Boys to be elected.

JOSHUA VINEY, Hon. Sec.

**A YOUNG ENGLISH LADY**, lately returned from Germany, REQUIRES an ENGAGEMENT as GOVERNESS in a family to Children under fifteen. English, German, French, Music, and elementary Drawing.—H. K., 509, Oxford-street, London.

**STROUD LADIES' COLLEGE, BEECHES**  
GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

AUTUMN TERM began on THURSDAY, Sept. 21.

**ASHVILLE COLLEGE, HARROGATE.**—WANTED, a HEAD MASTER and ASSISTANT MASTER. Applications, stating terms and enclosing testimonials, to be sent, not later than Nov. 10th, to Rev. Jos. Garvie, Louth, Lincolnshire, from whom all useful information may be obtained. The College is in connection with the United Methodist Free Churches, and has to be opened early in 1877.

**LYME HOUSE SCHOOL, EYTHORNE,**  
DOVER (Established over fifty years).

Principal—Rev. T. DAVIES. Terms, 30 to 40 guineas per annum. This School, conducted on Christian principles aims at giving a sound physical, mental, and moral education.

Reference to Ministers and others.

**ST. JOHN'S HILL HOUSE ACADEMY,**  
WANDSWORTH.

First Master—JAS. FISON, Esq., M.A. (Lond.)  
Special arrangements for Young Gentlemen intending to Matriculate or Graduate.  
Apply, Rev. Chas. Winter, Principal.

**HIGH SCHOOL FOR GIRLS,**  
EAST HILL HOUSE, WANDSWORTH.

Head Mistress—Miss D'ESTERRE HUGHES.  
Oral system. Education thorough. Room for a few Boarders.  
Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

**EDUCATIONAL HOME.—YOUNG GENTLE-**  
MEN Boarded, Educated and TAKEN CHARGE OF during the vacations, on moderate terms.—Principal, I, Station Road, Norwood Junction.

**BOURNEMOUTH.—HEATHER DEAN**  
COLLEGE, for YOUNG LADIES, is situated on the West Cliff. Superior advantages are offered to all for whom a seaside residence and mild climate are desirable.—Terms sent on application to the Principals, Mrs. and the Misses Fletcher.

**HOUSE PROPERTY**

AND

**INVESTMENT COMPANY**

(LIMITED).

69, KING WILLIAM STREET, LONDON.

W. H. BASDEN, Secretary.

CHRISTIAN WORLD, May 20th, 1876.

"At the present time, when it is no easy matter for people with money to invest to know what best to do with it, attention may well be given to 'THE HOUSE PROPERTY AND INVESTMENT COMPANY, LIMITED,' which has been set on foot by eight gentlemen well known alike for business ability and personal reputation, namely:—Messrs. Henry Ast, Chairman of the London Corn Exchange; W. M. Basden, of Lloyd's; William Sutton Gover, Chairman of the Markets Committee, City of London; F. J. Hartley, Hon. Secretary of the London Sunday School Union; William Smith, of Upper Norwood; R. P. Taylor, Director of the Lambeth Baths and Washhouses Company; Thomas White, Chairman of the City of London School; and E. B. Underhill, Hon. Secretary of the Baptist Missionary Society. It is a 'limited' company, and consequently every shareholder knows the full extent of his risk. Of real risk it is fully believed that there is none whatever, while the profits are sure to be considerable—the house property of the metropolis affording one of the finest fields for the safe and profitable investment of capital to be found in all England. It is reported that three estates already purchased will yield 9 per cent., and rapidly increase in value. Both amongst the directors and shareholders are the names of several of the best judges of house property in London. Any of our readers to whom the subject may be of interest can obtain full information from the Secretary, Mr. W. H. Basden, 69, King William-street, London. The shares, we may say, are £25, and interest at the rate of 25 per cent., apart from probable bonuses."

BEEHIVE, July 15, 1876.

"Although the 'House Property and Investment Company' has been but four months in existence, sixteen hundred shares have been already allotted, representing £40,000; and fifteen estates have been bought, producing a net interest of nearly 9 per cent.; while a number of the shareholders are well known as among the best judges of house property in London."

### PROGRESS.

Over three-quarters of the first issue of shares has been taken up. The Company is worked with the greatest economy consistent with efficiency. A large amount of money is invested in the purchase of productive estates calculated to yield 8 per cent. net interest. There is neither risk nor speculation in the operations of the Company, and many excellent judges of house property, knowing personally the qualifications of the directors for their work, have taken up a considerable number of shares in the Company. Some of the most eminent architects in the metropolis are shareholders. Some of the Company's property has been resold at a good profit.

**BLACK SILKS**, bought at Lyons before the great rise in prices.—Messrs. JAY were fortunate enough to purchase a week before the rise, at remarkably low prices, about £20,000 worth of BLACK SILKS, and they now offer the following advantages to their customers:

Good BLACK SILK, 3s. 11d. per yard; present value, 5s. 3d.	
" " " 4s. 9d. " " "	6s. 3d.
" " " 5s. 3d. " " "	7s. 3d.

JAY'S, Regent-street.

**CAUTION.**—Owing to the advance in the price of silk, a narrower width is often substituted. Messrs. JAY take the liberty of advising all purchasers of Black Silk, either by pattern or otherwise, to notice the width.

JAY'S, Regent-street.

**TWO and a Half Guinea BLACK COSTUMES**, copied from new French models.

JAY'S, Regent-street.

**TWO guineas and 2½ guineas EVENING DRESSES**—The newest and most fashionable style, and made of non-crushing black tulle. Engravings of the same postage free on application.

JAY'S/Regent-street.

**ELEGANT COSTUMES.**—Messrs. JAY have received their PARISIAN COSTUMES. They are quite new in shape and garniture, the amplified style of a late period is avoided, and also the tight-fitting costume which one or two French couturiers introduced in the spring of this year.

JAY'S.

The London General Mourning Warehouse, 242, 243, 247, 249, 251, Regent-street, W.

**DR. RIDGE'S**  
PATENT  
COOKED  
**FOOD.**

**HEALTH! STRENGTH!! COMFORT!!!**

Insured to old and young by the constant use of Dr. RIDGE'S PATENT (Cooked) FOOD, which has saved the lives of thousands when all other nourishment has failed. This Food does not profess to cure every disease; but the effect it has upon a delicate constitution is marvellous. One trial will prove its wonderful power in building up the system, however debilitated.

**DR. RIDGE'S**  
**FOOD.**

The following testimonials are from our American Branch Manufactory at Palmer, Mass.:

"20, State-street, Boston, June 21, 1870.

"Gentlemen,—I have carefully analysed and examined Dr. RIDGE'S FOOD for INFANTS and INVALIDS. This is a highly nutritious food, of pleasant flavour, easily digested, and entirely free from acidity or any objectionable ingredients. It is perfectly safe, especially adapted for young children, invalids, and others, and I consider it superior to any article of this kind in use.

"S. DANA HAYES,  
State Assayer and Chemist, Massachusetts."

"Portland, Me., Feb. 23, 1871.

"Gentlemen,—I have used Dr. RIDGE'S FOOD for several months, and believe it to be superior to anything of the kind in the market. Its chief advantage over similar preparations is its palatability.

"Geo. F. FARNCH, M.D."

"Boston, Mass., Nov. 29, 1870.

"Will you please send a case of Dr. RIDGE'S PATENT (Cooked) FOOD to the New England Hospital for Women and Children, 14, Warren-street, Boston. We found the first lot so excellent in its effects that we don't like to be without it.—Respectfully yours,

"M. E. ZAKREWSKA."

**DR. RIDGE'S**  
PATENT  
COOKED  
**FOOD.**

"Foundlings' Home, Chicago, August 16, 1871.

"RIDGE'S PATENT FOOD has been used extensively at the Foundlings' Home in this city under my charge, and has been found far superior to any other artificial food which we have tried.

"Geo. E. SHIPMAN."

"Boston, Mass., March 16, 1872.

"Gentlemen,—I have used Dr. RIDGE'S FOOD in my family, and have extensively prescribed it for others, and I have no hesitation in saying that it deserves a wide-spread reputation, believing, as I do, that it is the most valuable preparation now in use, especially in those cases where the mother is too delicate or incapable of nursing her offspring.

"Geo. STEVENS JONES, M.D.,  
161, Charles-street."

"33, Cambridge street, Boston, March 14, 1872.

"Gentlemen,—I take great pleasure in recommending Dr. RIDGE'S PATENT FOOD. It possesses advantages over all other similar preparations, is very nutritious, easily digested, and agreeable to the most capricious taste.—Very truly yours,

"G. HOWARD JONES, M.D."

**DR. RIDGE'S**  
PATENT  
COOKED  
**FOOD.**

"Mass. Infants' Asylum, March 6, 1871.

"Your INFANTS' FOOD has been used here long enough to give it a fair trial, and it gives me pleasure to say that we have found nothing so well suited. We are now using it exclusively.

"CHAS. F. FOLSON."

"Portsmouth, N.H., Feb. 26, 1872.

"I heartily recommend RIDGE'S FOOD to mothers who are not able to nurse their children, as the best substitute for the natural milk, easily assimilated, free from acidity, and in my practice it has done more for the preservation of the infant than anything I have tried in a thirty-years' experience.

"J. H. BOARDMAN, M.D."

"Malden, Mass., Jan., 1873.

"Gentlemen,—I have prescribed your Food with the most pleasing and satisfactory result as a food for children and a diet for invalids, and can, with the strongest evidence, say that under my care it has saved the lives of many children that could never have been saved without it. And I re-echo the words of a fond mother who said to me, 'Would that every mother knew the value of Dr. RIDGE'S FOOD as I do.'"

"J. A. BURDEN, M.D."

The above statements sufficiently PROVE the GENUINE VALUE of Dr. RIDGE'S FOOD, or thousands of testimonials of individual cures and of the great benefit derived from its use might be given, from persons in every class of society and in all parts of the world.

**DR. RIDGE'S**  
**FOOD.**

**DR. RIDGE'S**  
PATENT  
COOKED  
**FOOD.**

Sold by Chemists and Grocers everywhere.

**SPECIAL CAUTION.**—See that you get Dr. RIDGE'S PATENT FOOD.



### OXFORD COUNTY MIDDLE-CLASS SCHOOL (HOWARD HOUSE SCHOOL), THAME.

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, bookkeeping, and mercantile correspondence. Pupils from this school have passed the Pharmaceutical Society's Examinations and the Oxford and Cambridge Local Examinations in Honours. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

### COLEBROOKE COLLEGE FOR GIRLS, GREEN LANE, LONDON, N.

Principals—Misses SALMON and TUCKER.

Thorough Education. Careful training. Particulars of Fees and Studies in Prospectus.

### STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to

DANIEL F. HOWORTH, Principal.

### TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A. (London), First in the First class in Classical Honours at both First and Second B.A. Examinations.

ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

The Directors' Scholarship	25 Guineas per annum.
Senior Tettenhall	30 "
Junior Tettenhall	25 "

Tenable at the College.

The Shaw Scholarship

The Mander

Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

AUTUMN TERM, from SEPT. 19 to DEC. 20.

A large Swimming-bath is now provided on the college premises.

### MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Litt. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

JAMES WOOD, Esq., M.A. Lond. (in Branch I, Classics) A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

LAST RESIDENT—Miss COOKE.

The MICHAELMAS TERM will commence THURSDAY, September 14th.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

### THE NORTHERN CONGREGATIONAL SCHOOL, MILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1851.

Head Master—Rev. W. FIELD, M.A. (Lond. U.), assisted by competent Masters.

JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.

W. H. LEE, Esq., J.P., Wakefield, Treasurer.

J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.

COMMITTEE.

Rev. Robert Bruce, M.A., L. Briggs, Esq., J.P., Wakefield, Huddersfield.

Rev. Bryan Dale, M.A., Halifax.

Rev. Chas. Illingworth, York.

Rev. J. James, F.S.S., Morley.

Rev. James Rae, B.A., Batley.

Rev. J. R. Wolstenholme, M.A., Wakefield.

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsu'mmer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for Matriculation at any University.

There are two periods of vacation: one of six weeks (at Midsu'mmer), and one of three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

WATCHES, CHAINS, &c., TRADE CATALOGUE, WITH ENGRAVINGS, Free.

JAMES SIMMONS, 28, Edgaston Street, Birmingham.

### THE ADDISCOMBE HIGH SCHOOL (Boarding) for YOUNG LADIES, MOIRA HOUSE, Upper Addiscombe, Croydon, Surrey.

Principals—

Mr. and Mrs. INGHAM and the Misses CONNAH.

Conducted in consonance with the movement for the higher education of Ladies.

French, German, and Music (Practical and Theoretical) are made special objects of study, and most effectively taught.

Prospectuses, with names of Referees and full particulars, may be had on application to the Principals.

### LOMBARD DEPOSIT BANK (LIMITED).

(Extract from the Directors' Report, presented to the Shareholders at the Third Ordinary General Meeting, held at the Cannon Street Hotel, on Saturday, September 16, 1876):—

The Directors have again much satisfaction in presenting their Balance-sheet and Profit and Loss Account for the half-year ending 30th June last, and being their third half-yearly Report.

Notwithstanding the general depression of business, the Directors, during the past six months, have made, in addition to temporary loans, 401 advances of a more permanent character (making a total of 770 advances for the year), on mortgage deeds, amounting to £35,293 5s. 10d., upon which the interest and bonus amount to £5,260 1s. 6d.

From the above, the shareholders will have no difficulty in judging that the business has so far developed in proportion as the company has become known to the public, and that, from its intrinsic merits and utility, a further and rapid expansion may reasonably be expected.

The books, vouchers, and accounts of the bank up to the 30th day of June 1876, have been carefully examined by the auditor, and, after an exhaustive investigation, have been certified as correct.

The Directors regret that they were unable to call the shareholders together at an earlier date, but have taken steps to prevent a recurrence of any such delay in future; they also, being fully alive to the importance of the accuracy of the figures furnished, have devoted much anxious time to their elucidation and confirmation, and, in their discretion, they have had the services of an independent auditor, and can now place the accounts before you with the greatest confidence.

The shareholders consist of all classes of society, including clergy, officers of the army and navy, ladies, professional men, merchants, manufacturers, and commercial travellers, who have spontaneously joined the company, and in many instances given unasked, their valuable testimony to its utility, their approval of the principles upon which it is founded and their confidence in the board of management.

The Directors in dealing with the profits have resolved to set aside yearly a sum to provide a reserve fund, so that the shareholders may be assured of a permanent dividend of at least 12½ per cent., also to write off a portion of the purchase account each half-year. They have no doubt that this resolution will meet with the approval of all who feel an interest in the prosperity of the bank. Such a course will ensure a double benefit—1st. Shares entitling to a good dividend thus permanently secured, will be much more valuable than shares receiving larger dividends for a limited period, but without the same solid basis to rest upon in times of stagnation. 2nd. Depositors will much more freely entrust their funds to a company having a good reserve fund, than to one which divides all and provides nothing for the future.

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See Deuteronomy, chap. xii., verse 23.

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